

OF THE
FABRIQUE
of the Church and
Church-mens
livings.

By WILLIAM TOOKER Doctor in
Divinitie, his Maiesties Chaplaine
in ordinarie.

AVGVST. Psal. 34.

*Quare in præfione vultis magnificare nomen Domini?
Quare duos populos ex vno vultis facere?*

Why will you in præfionesse magnifie the name of
the Lord? Why will you make two peoples vnto
him of one?



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TO THE MOST
MIGHTIE PRINCE

JAMES by the grace of God

King of *England, Scotland,*

France and Ireland,

Defender of the

Faith.



Most gracious Soue-
raigne, in all humi-
litie I offer to your
learned censure, the
fruits of my labour, the first fruits
whereof, as likewise of my dutiful
disposition seuen yeeres before
your Maiesties comming, as mes-
sengers of my deuoted affection,
I sent into *Scotland* to meet with

A 2

you,

THE EPISTLE

you, as it were a farre of: Secondly I presented you with a Booke at my waiting vpon you in your late progresse: And now againe, in time of Parliament, and Synode, the time of representation of all our Church and common-wealth I haue presumed of the like gracious acceptance, assuring my selfe that nothing cometh amisse to you of scholastical exercise, that tendeth to *union*, or to nourishing a fellowship and *communion* in Ecclesiasticall or ciuill affaires. It remaineth that I giue, dedicate, and addict my selfe and all my studies to your Highnesse seruice: I resume often into my hands your *Δῶρον Βασιλικόν* and weighing the ponderous sentence

tence

DEDICATORIE.

tences of that Booke, I finde none to import more good to the Church, then that golden sentence, or rather incomparably more precious then all the golde of Ophyr, in the 41. page of that Booke: *parity the mother of confusion, and enemy to unitie, which is the mother of order*: That is, parity in the Church once established in the gouernement Ecclesiasticall, will draw on paritie in the politicall or ciuill estate. The consideration whereof hath occasionally lead me into this discourse, as I thinke not vnrequisit at this time, in which parity is so much applauded: Your Maiestie knoweth by particular experience who they are that hate all eminencie of

THE EPISTLE

gifts, and præminency of authoritie, and mislike (vnlesse it be in themselues all gouernment and superioririe, who they are that would æquall the Scepter of their Presbyterie, or rather aduance it aboue the Scepter of Princes, who they are that haue filled all the world full of needlesse contro- uersies, called all things in quæsti- on in the church discipline, frō the highest Cherubins, to the lowest pin of the tabernacle, who they are which reproch all iurisdiction of Bishops, though it be the very same that was in the time of *Con- stantine* the great, *Theodosius*, and other godly Princes times, and contenne all degrees of the Vni- uersities & other digniteis of Ca-
thedrall

DEDICATORIE.

thedrall Churches: who they are that would take away all pluralities, and maintenance of learned men, and reduce all inæqualities to an æqualitie, and are professed enemies to the Hierarchy of the Church, and would bring all to popularitie, or Democracy, and afterwards to Anarchie, if their designes might take effect and place. Looke what pleasure or paines they take of the faction in demolition of churches, whether it be by hand, or hand-writing, so much or a great deale more, my delectation & trauel is according to my small talent, for the supportance, and vpholding of the fabrique of the same. Your Maiestie as a Christian *Atlas* must
bear

THE EPISTLE.

beare the whole frame, wee of
your clergy as supporters. Most
matters are wel calmed with your
good moderation (if no after
tempest doth arise) as my hope is
and praier to almightie God for
the perpetuitie of the peace of
Gods Church, and for your Ma-
iesties and your royall issues
happie preservation.

London. 2.

Aprill.

Your Maiesties most

humble Chapleine

W. TOOKER.





OF PARITIE and imparitie of *mens gifts.*



LN common experience of this life, & in the vsuall traficke of mens wits, whether it bee in Church or Common-weale, is most clearely scene, as in a Chrystall glasse, the great diuersitie of mens gifts; *Mens*, because they are giuen vnto men; *Gods* neuerthelesse, as descending from God, who although he owe vs nothing, yet bestoweth all things of his abundant bountie and superabundant grace. In contemplation and view of so many gracious gifts shining round about vs, no man may grudge
B or

*The grace of god and bountifull life
is like a rich store
nam, non est mortale quod 2010*

Of paritie and imparitie

or complaine against his God, that he hath giuen him nothing; for the poorest wretch is enriched with some portion of the substance of his grace: no one can glorie or bragge, no not the richest of his creatures, Angels and Archangels, that they haue receiued all things.

i. Cor. 12.

This infinit varietie and garnish of Gods gifts doth shew it selfe euerie where, but no where so much resplendisheth as in the Garden or *Paradise* of Gods Church heere vpon earth militant; whereby we may gather what is the glorious glittering of the Church triumphant: There are diuersities of gifts, but it is the selfe-same spirit, differences of administrations, but it is the selfe-same Lord; diuers maners of operations, but it is the selfe-same God which worketh all in all: and all this is giuen to profit withall or edification, which is all in all. To one is giuen the word of Wisdom; to another, the word of Knowledge; to another, Faith healing, Power operative, Prophecie, Discerning of spirits; to other, diuers kinds

kinds of tongues, or interpretation of tongues: and the Spirit that worketh in euerie one, diuideth to euerie one euen as he will. To some one man are giuen two, or three, or fīue talents of the grace of God, to be well vsed and to be employed to Gods glory, because they are the talents of his Sanctuarie: and when a man commeth to make his audit, the account will be heauie to be made, if the occupier be either a slothfull and vnthrifitie seruant or an euill storer. The incomparable excellency of all such gifts doth eftsoones draw me to the admiration of the gifts, sometimes to the praise of God the giuer, who hath giuen such gifts to men, neuer to disdaine or reproch the men whom God himselfe hath honoured with such high titles, inuested with such sacred functions and offices graciously vouchsafed of such præminent gifts which are for the honour and seruice of himselfe, least of all to equall all those men in matter of preferment, whom Gods owne right hand hath giuen a precedencie, and made inferiour

and vnequall one vnto another by a certaine prerogatiue of his celestiaall gifts.

This is certaine, God neuer gaue any such gifts, but he would haue them to be honored; and it is as certaine, the gifts are diuers which are to be honoured: which because I would haue it the plainer to appeare, I will inlarge a little more of the diuersitie of mens gifts, to make a way to that which followeth in this short Discourse of competencie and incompetencie of mens liuings, which is called maintenance; and of equalitie and inequality of liuings, which is termed preferments; and consequently, of singularitie and pluralitie of Benefices, and of the cause thereof, which is Dispensation; and lastly, of the enemies and friends of the same. As in a great Lords or Princes house, so it is in the Church of God, which is Gods house, there are diuers offices and diuers seruices, and euery one is promoted to an higher or lower place, according to the qualitie of his deserts and gifts; whereupon groweth superi-
oritic

i. Cor. 12.

oritie or inferioritie in euery well-disciplined house.

In the *Oeconomie* of the Church there are many orders and degrees of men all tending from imperfection vnto perfection, that the man of God may be made perfect. Some excell one another in the same gift : Some, and those few, excel in all those gifts. Some are Νέοφυτοι, nouices new planted themselves, and newly implanting others. Some, whose praise is in the Gospel by long continuance and well deseruing : God forbid all should be proportioned to one and the like reward. Some Teachers, able to giue milke and not strong meat ; other, both milke and strong meat. I haue nourished you with milke and not with meat : some haue need of milke, and not of strong meat. Euery one that vseth the milke of Catechisme or instruction is vnskilfull of the word of righteousness, for he is a babe in Christianitie, but strong meat belongeth to them that are strong or perfect, euen those which by reason of vse, haue their wittes exercised to discern

1. Cor. 3. c. 3.
Heb. 5. 12. 13.
14. v.

6 *Of paritie and imparitie*

both good and euill.

The Church of Christ alwaies had Readers, Catechists, Preachers: by Readers, I meane not onely Readers in Diuinitie controuerfiall, such as are in the Vniuersities; but Readers of the Scriptures, which is an inferior office: And Catechists, whether you take Catechisme for generall instruction, or for summarie teaching of the Articles and principles of faith, which is a compendious kinde of preaching, such as *Deogratias* and *Heracles* at Carthage, and also Preachers of the word, which is a more honourable calling: Who will gaine-say these to be all woorthy of reward? Who will say them to be deigned or thought woorthie of the like reward? The Apostles had their Deacons, the Apostolicall men their Euangelists companions and fellow labourers: the ancient Bishops their assistants and coadiutours, but they had not the like honor and the same reward. Neither is it probable they had the like gifts 13. *Act.* in the Church which was at Antioch, there

Act. 13.

there were certaine prophets and teachers, as *Barnabas* and *Simon* that was called *Niger*; and *Lucius*, and *Manahen* and *Saul*; doubtlesse their gifts were diuers, and inequall the one to the other. Yea the Apostles themselves were not indued with knowledge and other gifts all alike; some of them are said to be *Columnæ*, as Saint *Iames* and *Cephas* and *Iohn* pillars of the Church; *Paule* planted; *Apollo* watered the Church of God: *Apollo* is said to be *δυνατὸς καὶ λόγιος*, mightie or powerfull and eloquent, or skilfull or ful of perswasion in the Scriptures, but *Paule* as a wise architect or builder of the Church, or to lay the foundations of many Churches, and to take care of many congregations, or labour more then all. The more laborious the workeman is, the more woorthy of the greater reward; according to the gift and grace of God men doe labour in the worke of the Lord. Euen as it is in the hoste of heauen or firmament of his power, one starre differeth from another in glory, and yet all starres of

Gal. 2. 9. v.
οἱ δοκῶντες
στυλοὶ εἶναι.

whatsoever magnitude, are *Vasa lucis*, vessels full of light; so is it in the Hierarchy of his Church; all Ministers & Pastors, and Teachers are profitable instruments and necessary implements of the same house, although not all of the same honour and dignitie, nor equall one to other in place or preferment, or like superioritie, or endowed with paritie or idenditie of Gods gifts: yet all replenished in some measure with fulnesse, as sanctified vessels with the light of Gods grace: The diuersitie of gifts are in all sorts of men of great multiplicity and variety, and euery one hath not all but as pleaseth God to dispense to euery one: and therefore the like inæqualitie may be amongst Ministers, as amongst other men. Now albeit *S. Paule* setteth downe *As it were a certaine Idea or a perfect samplar* of an absolute Minister for all to aime vnto the same, yet I nothing doubt many more come short, then attaine vnto the same, *Tit. 1.5. v. εἰ τις ἐστὶν ἀνεγκλητος*, If a man be without reprehension or blame, the husband

husband of one wife, hauing faithfull children, not accusable of riot or vntractable, for a Bishop must be blamelesse or without reprehension, &c. *διωκεῖν παρακαλεῖν*, able to exhort in sound doctrine, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν, to conuince the gain-saier: S. Paule vseth the word thrise, 1. *Timoth.* 3. A Bishop must be blamelesse or without reprehension, that is, both for his doctrine and gifts, and for his life and conuersation, and so in the worde *ἐπισκοπῆ* or Bishop, includeth all Ministers, who must be perfectly endued with all the enablements by S. Paul in that & other places largely described: yet againe, who doth not know that euery Bishop and Minister cannot be of perfectest knowledge and incomparable gifts which are there required, as in the point of perfection or that which is Superlatiue, which can agree but to one. Are all Prophets? Are all Doctors? doe all speake with tongues? Do all interpret? My Illatiue therefore is that of necessitie, the Ministers euery where which are teachers

chers of the people, whether in matter of beliefe or of vertuous life and the knowledge of the same, can neither instruct nor teach, but according to the proportion of their own knowledge and of their owne gifts wherewith they are endued: And for all to attaine to the point of perfection of gifts is a thing incredible, and to obtaine the same gift is a matter impossible, and neuerthelesse, they may couet after and seeke for the best gifts, at lest set before their eies as imitable and admirable, the *Idæa* or sampler of a Bishop or Minister, furnished or enriched with all these gifts: Touching degrees of learning and other requisites for the Ministry, it is worth the while to consider, and weigh that which Saint *Hierom* hath professedly disputed and written of the same: As Orators and Philosophers (saith he) when they describe what Orator and Philosopher they would wish to haue, do none iniury to *Demosthenes* or *Plato*, (who perhaps are not so perfect) but describe the things without the persons:

*Hierony. ad
Oceanu. ep. 33.*

persons: So in the description of a Bishop, and in the exposition of those things that be written, a *glasse Sacerdotij* of Priesthood or Ministry is set before vs. In that Saint *Paul* (saith he) requireth a Bishop without a fault, or without reprehension; he comprehendeth in one all vertues, and requireth almost a thing *Contrary to nature*.

And speaking of variety of gifts of Ecclesiasticall men, (he saith) Many doe treat well vpon the Gospels, but in expounding the Apostle, are not like themselves: others that very well vnderstand the new Testament, yet in the Psalmes and old Testament are dumbe: This I say (saith *S. Hierom*) because euery one cannot doe all. And againe, God hath giuen diuerse precepts and manifold vertues, all which euery of vs cannot haue at once. So it commeth to passe, that which is excellent and perfect in some, is in other but in part: And he that hath not all, is not blameable, nor condemned for that he hath not, but iustified & commended for that he hath. An instance
he

*Hierony. l. 1.
ad Pelag. c. 8.*

he giueth of this in Bishops and Ministers : Truely God would haue all Bishops and Ministers to be such as the vessell of Election teacheth them to be. First, in that he saith, a Bishop must be without fault; either there is none such, or a very rare man : Who is there that hath not some wart or blemish in a body otherwise faire, as *Peter* himselfe had : then to be the husband of one wife, sober, &c. admit you do find them; that which followeth *διδασκτικος*, he that can teach, with the other vertues *ye shall hardly finde* : I am of opinion you shall hardlie finde such as shall be accused of none : especially yee shall hardly finde him that is *ελεγκτικος*, able to resist the aduersaries, or conuince erronious opinions. So that *there is none, or hee is very rare*, that hath all that a Bishop ought to haue, and yet though one or two things in the catalogue of Bishops vertues be wanting, he shall not thereupon want the name of a iust Bishop or fit, neither shall be condemned for that he hath not, but shall be crowned

crowned for that he hath: for *to haue all and want nothing*, is his peculiar vertue who sinned not, and in whose mouth is found no guile. To want some one or other gift, is ordinary; to be equall or matches one to another, is rare and extraordinary; to excel one another, is commendable; to be inferior and one beneath the other, is not dispraisable; to be an exact Preacher and Pulpit-man, is profitable to the Church: scant shall you find two men of the same gift; some haue gracefull eloquution & vtterance, or a sweet deliuerance; some others, subtiltie and sharpenesse of wit; some make great shew of Reading and Learning; some are able to anatomize the conscience; some better moue and stirre vp affection; some the gift of explication; some of application: all trees are not of one growth or proceritie, all fruits of one ripenesse and maturitie, all flowers of one hue and beautie. All Students in an Vniuersity of one standing and proficiencie, all Ministers of one degree of learning, or of one qualitie in gifts, or
in

14 *Of competencie and incompetencie*
in coequality of the preferment apper-
taining to the gifts, my collection is
out of the parity and imparity of mens
gifts, and so by consequence of mens
deserts riseth the equality or inequali-
ty of mens liuings : howbeit, all must
haue competencies; of which I will
treat in the next place.

C H A P. 2.

*Of competencie and incompetencie
of mens liuings.*



IT is commonly deba-
ted, what is a compe-
tent living for a Mini-
ster of the Word, and
what is incompetent,
and what is the cause
of such incompetencie, and whether if
any mans living be incompetent and
insufficient, somewhat may be drawen
or deriued from other men their in-
creases and sufficiencies, and the same
added to the insufficiencie and small
maintenance of another : and so to ac-
commodat and fit all men as *Procrustes*
did his bed for men of all statures by
cutting

cutting of some, and stretching out the shortest to the length of the other.

As for *Competencie* of estate and the benefit of contentation, is a matter generally prescribed vnto all, whether they be of Laity or Clergy, of high or low degree, Counsellor or meane person, Prince or subiect, and described by the Apostle, hauing *victum & vestitum*, food and raiment, let vs therewith be content. Wherein the rule is, Let euery man stay or remaine in the calling whereunto he is called, and not aspire higher or aboue his degree, as the fashon of some is, to towre loftier still with the wings of restlesse ambition: and Diuines of all other must endeavour themselues to attaine the benefit of this contentation, not desirous of filthie lucre or vnmeasurable purchases, or studying nothing els; from which imputations I thinke they are freest of all men: for if we looke into their priuate estates, so many paiments ordinarily in a maner issuing out of their liuing, their hospitalitie extending to the vttermost of their abilitie, their

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their pouertie euery where shewing it selfe with naked face, before and after their deceases; insomuch, that if any of them thriue through his industrie, alwaies foreprised the blessing of God, all their desire and prouidence is, but to saue themselves from reproche of the world and starke beggerie. And I see no cause they should not make honest prouision for themselves and their familie, and thriue in the feare of God, being free and no bond-men, being citizens and no aliens from the Common-wealth in which they liue.

But to returne where I was, without apparent digression. All the question is, What is a competent living, and what is incompetent and vnfit for a man of the Church? And whether this competencie consist in the quantitie and number of Benefices, as of many, or in the qualitie or goodnesse of a Benefice, as of one? And whether that Benefice which is fit for one able and sufficient Minister, be also competent and fit for another somewhat insufficenter person, hauing the same essence
or

or being in the Ministry, because they are both sayd to be of one coat : And further, what square or measure euery one that shalbe so promoted to a competent liuing shall be measured by ? And lastly, who shalbe Iudge of competencie and incompetencie, as of the whole matter ?

To beginne with that first, which I proposed last, *ἡ ἀρχὴ τοῦ κριτέριου*: The Iudge of all this must be the *Law*, or the Magistrate who is *Lex loquens*; I meane the supreame Magistrate who is interested in all Estates, the Prince and other Iudges and Ministers of Ecclesiasticall Lawes; for if euery man should be Iudge, and not according to Lawes on this behalfe prouided, we should haue an olde a doe to accommodate euery man.

Now for the Law, it hath alreadie defined who shal haue a Benefice, with cure of soules, whose clearely value is thirtie pound and aboue : and who shall haue vnder the value aforesayd; *videlicet*, a Preacher duelic qualified with gifts, authorized to preach by

C

the

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the Bishop, or either of the Vniuersities, or graduated in Diuinitie, or shall enioy a Benefice of thirtie pound, or aboue that value: and for other Benefices vnder that value, men of meaner gifts, and of vnder deserts, may obtaine the same. All which is so well settled already, that it needeth no innouation which is dangerous, nor further limitation or restriction which is incommodious, if especially this be well looked vnto and executed by the Fathers of the Church and Spirituall Iudges, all is well. As for the norme or square whereby they shall be squared alway, is the paritie and imparitie of mens gifts and merits, obseruing by the way this for a rule, Where no exception is to be taken to the life and conuersation of the man, admitting they are both to be preferred to a competent liuing, and both honest and godly men, the learned of the two must carry it away. And in case the liuing *ceteris paribus*, be meane or small, it may be competent and fit for a meane learned man; for if it be absolutely incompetent,

rent, it is fit for no man : and to make all mens liuings competent a like, and to range them in an equalitie, is a work of the wisest man aliue, whether the proportion of equalitie proue to be Arithmeticall or Geometricall, it shalbe a worke to busie the wisest man.

To come therefore to that which was principally proposed and in the first place, What is a competent liuing for an Ecclesiasticall man : I doubt not, if you should assemble an hundred men, they may chance to proue of an hundred mindes : *Quot capita tot sensa* : So many men so many mindes. How often haue I heard it blaterated by diuers new-fangled fellows, that fortie or perhaps fiftie, or at the vttermost an hundred pound is sufficient for an honest man, or for the honestest of vs all. And by an honest man, as they weigh in their ballance of consideration Honesty it selfe, they meane the grauest Diuine, the learnedest Preacher, the profoundest Doctor of longest study and continuance: so that by this proportion, if the most

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reuerend Father of the Primitiue Church were aliue, the learnedest Bishop of the auncient flourishing Church, the excellentest Doctor and painfullest Pastours were conuersant amongst them, such as *Cyprian* Bishop of *Carthage*, a Bishop and Martyr, such as *Chrysostome* Archbishop of *Constantinople*, the golden mouthed Doctor, such as *Ambrose* Bishop of *Millaine*, such as *Epiphanius* Bishop of *Constantia* in *Cyprus*, a man of incomparable industrie & paines taking in the church, or as *S. Austin* Bishop of *Hippo* in *Afrigue*, and an hundred more whom I could rehearse, were amongst them, if *S. Hierome* who was a Presbyter, and no Bishop, termed *Magister orbis terrarum*, were at their finding, or to be preferred by them: if all the famous men for writing or preaching were amongst them, they must haue but a liuing competent & fitting one of their honest men, and must not haue a liuing for men of their estate. There is no respect to be had to their Episcopall honour or Doctorall degree, or to any

any termes of hospitalitie, or to their attendance & familie, or other things coincident to their callings or estate, or to the furnishing or increasing of their Librarie, which some yeeres may chance to cost them the whole or halfe profits of their benefice: The Minister or Pastour of what qualitie soeuer, graduat or vng graduat, must haue no more than one of their honest men, the rest must be exonerat some other way, as matter of superfluitie.

As competent then is all that which is sufficient and enough for the maintenance of a Minister in his place, so also it is that which is agreeable to the credit and dignitie of his place, and a meet reward futable to his degree taken in schooles, answerable to the eminency of his gift, and somewhat proportionable to his paines and continuall labour in the Church of God: for if the Minister be called to fight with wants, and encounter with necessities his calling of all other is a laborious calling, and his worke cannot choose but be often interrupted. If his

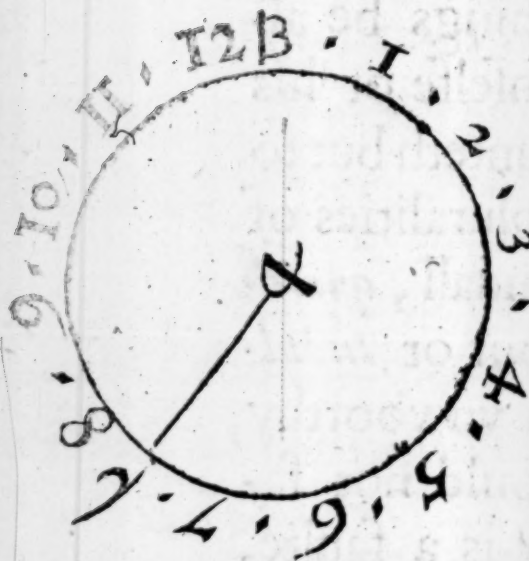
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happe therefore be to arriue vpon a Benefice of 20.l. or 30.l. by the yeere, and that be to small or incompetent for the supportance of his estate, I see no reason why another may not be added to the former for the ampliati- on of his liuing, and bettering of his estate, neuerthelesse with such cauti- ons & limitations of distance of miles, and number of sermons, many or more, as in case of pluralitie the law hath prouided. Heere offereth it selfe to be discussed whether *competency* consist in the quantitie and number of benefices or in the qualitie and good- nesse of a benefice as of one. The vul- gar opinion and popular error is to ac- count euery two benefices of small va- liditie and little woorth to be two li- uings, or two good benefices collated vpon one man, to be two mens liuings and too much for one : whereas two good benefices ioined together make but one competent liuing. And one benefice æquivalent to two maketh still but a liuing for a learned man. Who would not be glad to haue both
his

his benefices adioine and lie neere together, or in case they lie, to the distance of thirtie miles or vnder, disioined the one from the other, so that the dutie of places, in giuing of sacred and sacramentall things be alwaies discharged, by himselfe or his sufficient deputie, it amounteth but to one mans liuing still, for pluralities of liuings is an offence or scandall, *quatenus*, or in regard that fauour or *Indulgence* is affoorded to an vnwoorthy man whom the law should not fauour: And *non Residence* is a fault, *quatenus* as men vnder a charge, are destitute of instruction or disfurnished of spirituall food and teaching. I will not possitiuely set downe what is competent: for that which is competent or sufficient for a man of meane gifts, may be altogether incompetent for a man of incomparably greater gifts. Let this suffice, that *magis & minus sunt in Relatione*, great and lesse are in relation: out of my owne iudgement I will set downe nothing: yet I will remember what a man of graue iudgement

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ment and long experience did sometime delineate & set downe for a competent living for a preacher well studied, richly gifted, double or treble graduated in the Vniuersities. Settle



the foote of your compasse in a that is the center or parish Church, draw your perimeter or circumference b semidiameter c , the parish shall be in circuit and breadth so manie miles as may make a competent living

in tythes for a learned and Ecclesiastical man. Howbeit because this opinion shall be neither approoued nor reprooued by me, and because this delineation and proiect tendeth to the disbounding and disunion of parishes which is caulelesse and to an alteration of matters so wel settled, which cannot easily be agreed vpon by the patrons of parishes, & is wholly needlesse. Let that stand for competent which the fauour of Princes and Nobles, priuiledge of lawes, and act of Parliament

ment doth cast vpon the Ministers. I say all that which the desert of men of learning doth inure or lawfully procure towards the maintenance of their degrees or furnishing of their libraries, or nourishing of their families, or holding on termes of hospitalitie, and giuing to the poore: In case any liuing be incompetent, as sundrie livings be, let the blame thereof rest where deseruedly the blame doth lie: Let them surrender that are willing to yeeld vp the *Impropriations*. Such as the Abbeyes dispoiled the Church far and neere, as for the coactiue power of law to enforce a surrender, were *summum ius*, and for power perswasive, it is all in vaine: I say not onely euery learned man indeed should haue two Benefices to make vp the competency of his estate; but men of little woorth, and many vnwoorthy men should haue euery one his single Benefice, and of all these crauers not one of them should lacke: But forasmuch for the hardnesse of mens hearts, this is not likely to come into the hands of
the

26 *Of competencie and incompetencie*

the holy Church againe from prophane hands, and by reason they are bought and solde, by other vnlawfull merchandize chopped and changed, and to speake as men would haue vs to speake, at the lest degenerated into a lay fee; I could in all godly zeale desire and wish the proprietaries and leasees of such impropriat liuings, to imitate the godly precedents of some Cathedrall and Collegiat Churches in the Vniuersities & else where, who of pure and perfect deuotion, enlarge the Vicars endowed, with some addition or stipend, or the Donatiue with some more ample contribution, for the labourer is woorthy of his reward: as for the loiterer he is woorthy of nothing. There is no reason to disrobe learned men of their liuings which they hold by law, and haue continued therein in many Princes times, because the Impropriations leaue not a competencie for the Vicars and Curates of the place. Let it be rather defalked from those who are ten times woorse then the Abbey lubbers were,
for

for they offended in idlenesse and fulnesse of bread, and yet relieved with their bread the countrey round about, and did many things to the glory of God, although they erred in the meanes which leadeth thereunto: but the other offend in auarice and pride, and vnmercifulnesse to the poore in all maner of wickednesse and superfluitie of malicioufnesse: A medicine for this shall be, if the Bithop shall prouide for euery such destitute place, a godly Curate, an edifying and instructiue seruice, with some augmentation of stipend from the proprietaries or leases, for certaine sermons in the yeere, for euery such liuing will prooue incompetent for a learned man, as the case now standeth: *Leauer* (said well) in a sermon in king *Edward* the sixt daies, Nothing is so Papisticall as impropriations: nothing so Anabaptisticall as parity of liuings.

C H A P. 3.

*Of paritie or equalitie and imparitie
of mens liuings.*

From parity or imparity of mens gifts springeth parity or imparity of mens liuings; for although some are so maleuolent and injurious to allot an equalitie in the assignment of Church liuings, yet none I hope shall be found so vnconscionable to allow that which is absolutely incompetent for an Ecclesiasticall liuing. A necessary prouision must be made for all, and this maxime or rule is generall: He that ministreth about holy things, may eat of the things of the Temple; euen so the Lord hath commanded those which preach the Gospell, to liue on the Gospell. He that waiteth on the altar, must liue on the altar or partake with altars oblations. No man planteth a vineyard, but eateth of the fruit. No man feedeth a flocke, but eateth of the milke of his flocke. No man goeth
to

1. Cor. 9.

to this Spirituall warfare at his owne Deut. 25. 4.

charge. The law of Nature teacheth this, *and Moses law also*, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne. Hath God care of

oxen and hath he not much more care of men? If we sow spirituall things, we are worthy of carnall. Consent of all

nations is the law of Nature. In the

Schoole of Naturall reason this is

taught: They that watch ouer vs, and

labour for vs, must be recompensed by

vs. For this cause we pay tribute vnto

Kings; wages or stipends vnto Souldiers;

salary vnto Iudges; tithes vnto

Clergy-men: because the King gouerneth

all; the Souldier fighteth for all;

the Iudge or learned Lawyer heareth

& determineth all; the Leuite & Priest

prayeth for & preacheth vnto all, cate-

chiseth & instructeth all. Let him that

is catechized make him that catechi- Gal. 6. 6. v.

seth partaker in all his goods or in all

good things. *Hierom super 3. Mallachy.* Hierony. super

Quod qui facere noluerit, Domini fraudat 3. Mal.

& supplantat. He that will not do this,

defraudeth God, &c. We must giue

vnto

*August. 129.
serm. super
eum locum.*

to God that which is Gods: giue vnto Cæsar that which is Cæsars. There is no nation so barbarous that will robbe his Gods, no people or generation so pernicious and hurtfull to godlinesse, that wil professedly robbe the seruants and Ministers of his or their God.

Tithes, oblations, donations are not the goods, or debts of the Church-men or Clergy as they are either good or bad Clergie-men, but as they are, simply Clergie-men: vnlesse therefore Christian men will be worse than heathen, they are bound in conscience and constrained by the law of God, to pay their due to Gods Ministers, that God may for paiment of the tenth part send downe his blessing vpon the other nine parts: especially open the windowes of heauen and powre downe his spirituall raine and blessing. This matter being controuersielesse, That tithes prædiall and personall of all and euery sort belong to Church-men by all lawes; that lands, and glebes, and houses, as to the Levites of olde, cities, and suburbs and fields; so to the Levites

uites of the New testament, by the liberalitie and endowments of Princes and other zealously devoted persons appertaine, all which maketh for a perpetuitie and establishment of good things thorowout all generations, and for a thankful reknowledgement that we haue all receiued these and many moe good things from the hand of heauen. I will insist no longer in this matter, whereof all books diuine and humane, all stories Ecclesiasticall and prophane are full fraught.

Sithence therefore no question is to be stirred about this, *videlicet*, That a portion of our substance is due to holy Church and to such as attend the seruice of God: it will rather be questioned, *What portion is due, and how it should be proportioned* which is payable to the Ministers, whether to all alike it ought to be equally distributed, sith all are equally Ministers touching the essence of the Ministry, and do all minister about holy things; or whether some must haue more, and some lesse, sith all are one mans seruants, that is,
God

God and man, the man Iesus Christ,
 And whether it be not *αρεσσωπολην*, an
 acceptation of persons or iniustice for
Aequalibus inaequalia tribuere aut inaequa-
libus equalia, to distribute to those who
 are equall vnequall things, or to vne-
 quall persons equall things; that is to
 accept the persons of men, which is an
opposite and repugnant to distributiue
 Iustice. First heare, that it may be bet-
 ter vnderstood, in laying out the equa-
 litie, and casting forth the line and le-
 uell of this distribution of liuings of
 the Church, the eye of ciuill or eccle-
 siasticall Iustice must bee fixed vpon
 the magnitude or exiguitie, vpon the
 greatnesse or smallnesse of mens me-
 rits, that he that meriteth more should
 alwayes haue more, he that meriteth
 lesse should haue lesse reward: of
 which equalitie the Law it selfe ought
 to be the keeper and obseruer. And
 this may be termed a *proportionable* e-
 qualitie, not absolute nor Arithmetical
 which is very neere Anabaptisticall,
 which distinction is once fit to be layd
 downe, because there is often vse of
 the

the same in the businesse now in hand. Benefices Ecclesiasticall, are like in this to Benefices Military or secular. For as such are giuen to souldiors and seruitors in the warre for their faithfull and trustie seruices, so these Ecclesiasticall or sacred Benefices to men ordeined to the Ministerie for the better execution of their sacred Ministerie and holy offices, and are also remunerations of their painefull studies: In Militarie affaires, all that serued receiued not one and the same reward: but different honour, wages, or stipend, more or lesse pay: a common souldior had not like entertainment to a Captaine, to a Lieutenant or Colonell and the rest. in and after seruice done, the Generall of the field or Emperour diuided vnto them as euerie man was more or lesse forward or meritorious: witnesses vnto this (after the battell) the maner of the auncient Romanes, which was *Ob cines seruatos*, for Citizens saued in time of warres, to giue garlands or crownes, some laurell, other of oken leaues, or holme or such
D like

*Virgil. aurea
pectoribus de-
missa monili
pendent.*

like, some of golde, or to giue orna-
mēts, as iewels, chaines, besides the sti-
pend or pay due vnto them: Now yee
know the seruice of God is called a
warfare, & none ought to go this war-
fare on his owne charge, but must be
prouided for by the Church, which
Church is a vineyard: euery dresser of
a vineyard is not of like skill & indu-
strie. The Church is a flocke, and Mi-
nister a shepheard, but all shepheards
haue not like hire or wages, or are of
like desert or paines taking; *Iacob* kept
Labans theepe & his own; and for his
painful seruice had double reward and
encrease of reward. Some flocks are
greater then other, and must be com-
mitted to more discreet and watchfull
ouerseers: Euen so in Benefices or
pastorall charges, the greater cures are
to be deliuered ouer to the wiser and
learneder persons.

*a Beneficium
est res Ecclesi-
astica quæ sa-
cerdoti vel cle-
rico ob sacrum
ministerium v-
renda in perpe-
tuum concedi-
tur. Duaren.
l. 2. de sacr.
Eccel. Minist.
ac Beneficijs.*

A Benefice therefore (which is by
definition ^a a matter Ecclesiasticall gi-
uen to a Clergie-man to be vsed of
him perpetually for his sacred ministe-
rie) whether it taketh denomination
of

of a benefit receiued, or of a charge or benefit giuen, importeth thus much: That Benefices of what quality or condition soeuer, can not be *equalled*: it followeth then that benefices haue bin alwayes *proportioned* according to that same proportionable equalitie not strict or absolute, hauing an eye respectiuely looking vpon the deserts of Ecclesiasticall men. Some Benefices haue title of dignitie, as Bishopricks, Archdeaconry and the like: some haue cure of soules without dignitie annexed to them, as Parsonages: some neither title of dignitie nor cure of soules, but simply so called. Amongst which againe, some are of more eminency and ornament, other of inferiour and lower degree. Such as are more conspicuous are prebends or the Canons of Cathedrall churches: such as are lesse are rurall Prebends so called. Some Benefices haue actual or habituall cure of soules, other haue cure habituall, and are discured actually; other neither actually nor habituall, but vtterly discured: yet neuerthelesse retaine the

name of Benefices in a generalitie, as our impropriations. Bishopricks and Archdeaconries are Benefices with title of dignitie, vnto both which are annexed Iurisdictionall power and authoritie: some other Benefices with dignitie, as Deanries, Chantorships, Chancellorships, and Treasurerhips, for the most part are dignities (as the custome of the Church doth beare it) without any Iurisdiction: all which inequality is not disagreeing from Ecclesiasticall policie or administration, and may serue for the better constitution of Cathedrall churches, and other Collegiat or not Collegiat churches or Parishes: so that many of these are dignities, but none are indignities, whosoever shall vndergoe the burthen and charges of them.

If we shall looke into the Aaronicall race of Priests and into the Leviticall order, it was according to imparitie not paritie. To descend and goe lower, if we shall looke backe vpon the Primitiue times of the Apostolicall men, the times of Martyrs, and the

next

next succeeding times, we shall easilie finde superioritie, and inferioritie, and imparitie of liuings. If we shall vnfold the memorie of former times in our Church, and the ancient practise, we shal plainly see an allotment of church liuings according to inequality, and that by the wisedome and discreet distribution of the Bishop : all which is matter worthy the deduction ; for the Bishop and all his Clergie liued first in a kind of communitie in the city (for in the cities were Bishops Seas first planted) whereof he bare the name of a Bishop. He and they going abroad at certeine most conuenient and requisit times to preach and minister the Sacraments in the territorie adioyning. At what time all Church reuenues of the whole diocesse, whether lands giuen by the liberalitie of Princes, or tithes, oblations or legacies giuen by the people, were in common amongst all, but at the distribution of the Bishop to be diuided vnto all according to a proportion of their paines and labour : one part was employed, *promen-*

sa episcopali, for the Bishops hospitalitie; another part to mainteine the com-Presbyterie and those of the Clergie; the third, for building or repairing the Churches in the citie and Churches of the countrey; the fourth part for redemption of Captiues, reliefe of the poore, and for other godly vses. The Bishops then seemed to haue had a large part, *videlicet*, one fourth part, as much to his owne part as all the Clergie had to their part: which part or portion of the Clergies was not so proportioned to euery man equally or alike, but as the Bishop liked, who in reuenewes of the Church in title as a kinde of proprietarie, of himselfe did set downe euery mans part. But after all this, when diuers godly men vpon their zeale and deuotion to the glorie of God and seruice of his Church, and the rather induced and lead thereunto to haue the nomination of a Minister, had erected and endowed diuers churches in feuerall places farre distant in their countreys: insomuch that so many multiplied feuerall parishes could
not

not conueniently and in due season be
so often and orderly respected by those
whose speciall attendance was about
the Bishop, the generall Pastor of the
Diocesse, sauing at certaine times, and
that the former communitie beganne,
partly by multitude of the Clérge
thronged together in one place, and
partly for other inconueniences to be
no lesse troublesome than enuious.
Then followed hereupon in the most
parts of the world of Christianitie, a
diuision ratable of all Church-reue-
nues: so that the Bishop and the Cler-
gie which was to remaine in the Ca-
thedrall church of the chiefe citie, and
the Clergy of the Diocesse besides had
their portions allotted vnto them, but
not by any Arithmeticall equality. out
of which euery one of them seuerally
besides their owne maintenance, was
afterwards to defray for the fabricke of
their Churches, & reliefe of the poore,
as their abilities did stretch.

My Illatiue therefore is, the Bishop
(as a common Pastor of the whole Di-
ocesse, as the common law at this day

doth account him) did call other Ministers *in partem sollicitudinis*, into a part of the charge: the Bishop by institution of them into severall Churches, and the revenues thereof, did inuest them into a title of that part of the glebe and tithes, &c. which was reckoned as his owne before: Howbeit at the presentation of the Founders or Patrons to whom the Canons gaue the preheminance in regard of their cost bestowed, the Bishops did not institute them who were of equalitie of gifts, the Patrons presented not their Clerks to an equalitie of livings: It seemeth euery Clerke was accommodated as was fit for euery Clerke. If the originall Patrons did present any, their presentation was no *maine bar* to other incident preferments. How church livings fell into so many fractions, I list not now to rehearse: it seemeth the remedy found out for so many incompetencies & insufficiencies of Clergie mens estate, was fauor of the law, and the priuiledge of pluralities.

C H A P. 4.

Of singularitie and pluralitie of Benefices, and of the cause thereof, vz. Dispensations.



Hat euery Clergie man should haue a cōpetent liuing, that is, sufficient maintenance, and none be insufficiently provided for, hath beene prooued before: that all Ministers of the word and Sacraments, should be provided for a like, and equalled in preferment, can neuer be prooued: that some haue enioied more, some lesse, in portion and allotments of tithes, oblations, glebe, &c. which I call an imparity and inequality of Church liuings, is not reprooued nor disallowed by the Scriptures: that singularitie or dualitie of Benefices which is commonly termed pluralitie of liuings (which is more then one) is descended of the auncient practise and custome of the Church & canons approoued: remaineth now
to

42 *Of singularity and pluralitie*

to be handled in especiall. The points in order are these: the word *pluralitie* of Benefices, is not found in so many syllables in the word of God, and yet not repugnant to the word of God. Diuision of parishes or singularity of Benefices is not laid downe in expresse termes in the word of God, yet a matter deducible out of the word of God: Residence and tarrance vpon a mans Benefice or cure, is a matter praiseworthy with God and his Church. Non Residence or absence, *I meane, not to reside corporally for a time or season*, leauing sufficient direction and instruction for the cure, is not a thing vnlawfull or damnable before God & the Church of God.

Singularity and pluralitie of Benefices, that is, Pluralitie and Residence, are not *oppositively* set one against the other, as either priuately opposite as light and darknesse, death and life, sight and blindnesse, and such like: or contrary opposite, as white and blacke, vice and vertue, righteousness and vnrighteousnesse, or contradictorily

rily opposite, as feeding and not feeding, preaching and not preaching, governing and not governing, ministering and not ministering, teaching and not teaching, catechizing and not catechizing: although in some appearance at the first sight it might seeme so: but rather Relatiuely opposite or set one against the other: * Benefice or Benefices, one or more, are a benefited man his Benefice or Benefices: a Beneficed man whether he take his denomination from one Benefice or more, is alway but a Beneficed man; and therefore one man to both his Benefices is but, *tanquam unum ad unum quod est aptissimum*, as one to one, which most apt & agreeing.

This *unum* (one) is *unum Regimine, vel Cura pastoralis*, those things which are one and the same to one and the same, are betweene themselves, the verie same. Logicians doe well know that one *in abstracto & in concreto ad duo in Abstracto vel in concreto*, is not repugnant: I will not spell Logicke: This is plaine, for neither number is repugnant

* Relatiua sunt quaecunque hoc ipsum quod sunt dicuntur esse aliorum, aut quaecunque modo ad aliud. Arist. Cari.

* Physic. quaecunque uni & eidem sunt eadem inter se sunt eadem.

44 *Of singularity and plurality*

*2. Cap. Ecclesias
canf. 13. quest.
1. & cap. pa-
stora ecclesias
singulas singulis
Presbyteris de-
dimus, parochi-
as & cemite-
ria eis divisi-
mus ita vide-
licet ut nullus
alterius paro-
chie terminos
aut ius invadat.*

*14. Act. 23. v.
Tim. 1.*

nant to number, nor substance to substance: To resort to the originall & beginning of Pluralities: it seemeth that first of al Pluralitie did rize vpon so many diuisions of parishes, which parishes seeme diuided again into so many fractions. *Dionysse*² Bishop of Rome, was the first as some say, that diuided parishes & appointed euery Presbyter the limits & precincts of parish Churches & Church-yards, and that none should intrude or intromit vpon other: others ascribe it to *Euarestus* Bishop of Rome, who about the 112. yeeres of Christ, did assigne to euery seuerall Presbyter his pastorall cure apart, with title thereunto, and a certaine limitation or compasse to take charge thereof alone, which was drawne into imitation and matter of like consequence by all this part of the world of Christianitie: for in the Apostolicall writings nothing is set downe, but that they were ordeined in euery great or small citie, κατὰ πόλιν, & κατὰ ἐκκλησίαν thorough euery Church: which words seeme to be equipollent, or of one and the same signification:

signification : one thing by the way may be well obserued, that all Parishes, or for the most part, grew by severall degrees to a narrower restriction then in their first foundation or originall planting they were. Euerie man being desirous to cohabite in as great neerenesse and proximity to the parish Church as might be, was the cause why parish Churches confined so neere the one with the other, and was the begetter of so many incompetencies of Church liuings, and occasioner of pluralitie *in part*, or rather of *fractions* and multiplicities of Benefices: ^a Distinction therefore of parish Churches, is of meere positieue lawe not Diuine, and the prohibition to retaine two parishes or Benefices, was not a matter of Diuine ordinance, but of Ecclesiasticall decree and constitution, not of God, but brought in by man, and by the will of him that made the canon, and by a contrariant will may be taken away: agreeable vnto that maxime and rule in law, ^b *Eius est tollere vel interpretari cuius fuit condere:*

^a Innocentius & Hostensis post eum in cap. cum ad monasterium in glossa nisi ex causa titulo de statu Monachorum & Regularum, extra.

^b C. de Legibus l. vltima.

And

46 *Of singularity and plurality*

And none other lawes besides the law of man, doth forbid pluralities or retention of more parishes then one: it will therefore follow by the former maxime, that whatsoever is prohibited by the law of man alone, by the same law may be licensed againe, and that dispensations as thereupon may be lawfully granted for such things as Gods law hath eternally and inuiolably commanded to be obserued, no man may by any Ecclesiasticall or ciuill authoritie omit, nor that which he hath contrariwise forbidden, by any man be put in vre and practise.

And in case the positieue law of man forbiddeth Pluralities, it doth not thereby take cleane out of the way the graunting of dispensations, for if there were no prohibition, there were no need of dispensations. Now the orderly giuing of a dispensation for pluralities, affoordeth to euery woorthy man according to his woorthinesse, and prerogatiue of his person, which is called by the Canonists *Dispensatio Iustitie*, and consequently denieth to
the

the vnwoorthy, that fauour for his vnworthinesse.

Sithence therefore plurality of Benefices is not a thing repugnant to the word of God, I see no cause why vpon euery worde of mans reproch and contradiction, it should be dissalowed;

^a especially standing vpon the ground of law, or at the least vpon lawfull dispensation which is the fauour of law.

And heere because I woulde not be mistaken in the matter of pluralities of the simpliest man be he neuer so ignorant nor of the subtillest Rabbyn be he never so arrogant. I am well witting of this, that *some pluralities*, which are grounded vpon auarice and ambition

are not only incommodious, but plaine odious, ^b and by how much it is more insatiable it is the more execrable.

Euery man of meanest skill can easily tell them. ^c He that holdeth two Benefices with cure without dispensation is of both depriuable, and to be turned out, as also he that being scarce able to discharge one office, doth not onely seeke being vnqualified and vndispen-
fed

^a C. *pe multa extra. execrab. de prebendis.*
Extrag. fo. 22. de prebend. & dig.

^b *Execrabilis quorundam religiosorum sacrileg. ambitio que semper plus ambiens eo magis fit insatiabilis, quo sibi amplius indulgetur.*

^c C. *ordinarij*
§. 1. *ceterum de officijs ordinarij in 6.*

48 *Of singularity and plurality*

*d C. quia non-
nulli, Eyt. de
clericis non re-
sident.*

** Gniliel. Du-
ranti. L. 10.
particul. de di-
spens. qualiter
& quando. di-
spens. sit facien-
da.*

*¶ Vit. Dispen-
satio est rigoris
iuris per eum ad
quem spectat
canonice facto
Relaxatio. 1. 9.
7. § nisi rigor
e. se. & in §
gratia.*

fed with to procure vnto himselfe two diuerse Ecclesiasticall dignities but also diuers parish Churches. Neither can euery man of meane skill, of no degrees or vnqualified offer himselfe into this Court of faculties or obtaine his dispensation: for that were as the learned Canonists call it: *dissipatio potius quàm dispensatio*, Rather a dissipation or wasting of the substance and patrimony of Gods Church, then orderly giuing and *dispensation* of the same. ^d For euery dispensation is ought to be *prouida iuris communis relaxatio utilitate, siue necessitate pensata*: it is with a prouident deliberation, not a rash or prodigall hand to be dealt, and that for vrgent necessity or apparēt utility, it is to be stewardedly dispensed not wastfully spent or powred vpon euery ones head or altogether: it is a tēperature or mitigation of the rigor or strict seuerity of the common law: it is for the fauour of certaine worthy learned and qualified persons, not a gap wide open for all to make breach into.

Lastly it soe goeth against common
right

right, that it implieth no Diametrall
opposition against common right;
but importeth an exception from the
rigour of common Right. That which
common law or right doth binde pri-
uiledged right doth vnbinde, in a mat-
ter fauourable concerning the partie
so priuiledged: which being granted to
one or few, may not by the like exten-
sion of fauour be yeelded to all, for so
it should reuert to common right:
which common right doth not take a-
way, *Speciale priuilegium*, priuiledged
right, and therefore doth not lie as a
maine barre against the right of di-
spensation: but rather the one carrieth
a subalternation vnto the other, and
not absolute contrariety: neither doth
any such dispensation make a thing
which is simply vnlawfull, to be by
the operation thereof lawfull, ^a but
sheweth the rigour of some generall
positiue law, weighed with all particu-
larities of circumstances, and the rea-
son thereof to cease or be released at
that time, and in that case: all which
dispensations (vnto which the Arch-

*Priuilegium
personale per-
sonam sequitur.*

*Reg. Priuilegi-
um aliquibus
concessum si po-
stea concedatur
omnib. personis
commune priui-
legiatorum nil
opitulatur.*

^a See the an-
swer to the
abstract.

E

bishop

bishop of Canterbury is limited, are not contrary to the lawes of God, or lawes of the land, and hath beene vsually granted vpon qualification lawfull may not be denied to them that sue for it. And farthermore the qualities of the persons to whom he is in those cases to graunt are expressed: And in case the Archbishop would vniustlie deny the dispensation, there is a remedie otherwise in all equitie provided.

This is a matter infallibly euer true, that Dispensations from their first originall haue euer stood, and euer beene withstood by some maleuolent persons in the church of Christ: All that which hath bin grounded vpon malice stocke, and doth rise from the enuie & emulation of the vnlearned against the learned, and of the vnqualified and vngifted men, against those of better and more excellent gifts; for the better appeasement of such tumultuary spirits, the law hath appointed who shall dispence and haue power, and who shall aske or sue for such lawfull dispensation. The Christian *Magistrate* or Prince,

Prince, and those authorized vnder ^{21. H. 8.}
 him haue this power, who must doe it ^{25. H. 8.}
 in prouidence or prudence for the
 good of the Church. The parties who
 are to be dispensed withall, are men of
 prærogatiue of deserts, who in discre-
 tion and godlinesse are to sue for it.
 To giue some too much, and other too
 little were accepting of persons; to
 aske more then a man in dutie can wel
 menage or discharge, were saououring
 of couetousnesse, or some worldly hu-
 mour: for the first and formost of these
 two, because dispensation is defined,
Commensuratio communis ad singula, the ^{Tho. Aq. 2.2.}
 faithfull and wise Steward of Gods ^{q. 97. art. vito.}
 house, *dispensat singula singulis & labo-*
rem & premium, & legem vniuersalem
ex causa interdum relaxat: I say the
 steward of Gods familie must distri-
 bute and deale with the hand of iustice
 to euery particular, vpon sute or re-
 quest made, or otherwise, *Intuituratio-*
nis & boni vniuersi & causa propter quam ^{a Dispensans}
dispensat, ^a vpon contemplation as wel ^{debet habere}
 of some reasonable cause or circum- ^{intuitum ratio-}
 stance, and for the vniuersall good of ^{nis, & boni}
 the ^{vniuersi, &}
 cause propter.

quam dispen-
sat. quæ causa
in beneficijs po-
test esse triplex
Necessitas utili-
tas & evidens
prærogativa
meritorum c.
de multa & c.
exposuist. &
Panormi. super
tertio de præ-
bend. & digni-
tatibus, Repeti-
tione §. qui
vere. c. extir-
pende.

^a Gloss. verb.
intitulata Tit.
de Electione
& Electi pote-
state in cap.
Dudum 2.

the Church, as for the respect of gene-
rall rules and axiomes of law : and so
his iudgement proceed as from the
face of God, or as the Angell of God,
and must mitigate the seueritie of the
law sometimes, and vpon some cause,
as the wise and discret steward, in ap-
pointing euery household seruant his
taske and labour, and the congruent
wages or recompence of his labour.
And as for the second, none are di-
spensable but for one of these three, or
such like causes, *videlicet*, vrgent ne-
cessitie, apparent vtility, or euident
prærogatiue of deserts : other diuide
the causes of pluralities into these fve,
^a none can or ought to haue two Be-
nefices with cure of soules, but where
either the one dependeth vpon the
other, or if the one be annexed to the
other, or where a man hath one Bene-
fice in title, the other in *Commendam*,
or by way of trust or tuition; or a Be-
nefice in *Commendam* to a Bishopricke
of small reuenues, or where the Chur-
ches are poore and of meane reuenue,
or where there is paucitie or penurie
of

of Clerkes, ^b by reason of scarcitie of ^{c. Prif. 56.} such men, it was permitted, or vnlesse ^{distinct.} as they then called it, by Apostolique dispensation. For concerning great personages and learned men which are to be honorably respected with greater Benefices as reason shall require, they were then^c dispensed with-^{c. de multa} all. But as for all other, which are not ^{§ finali Extr. de} ^{præbendis.} ^{d Constitut.} ^{Othoboni de} ^{institut. seu} ^{collationib. §. i.} able to take charge ouer themselves, which doe not reside vpon their cures, which are not within any sacred orders requisite to the retaining of such a Benefice, which doe not onely vsurpe many, but *infinite such Benefices*, which though they would, yet by no possible means are able to satisfie their charge, which by violent intrusion or subtile shiftes and colourable deuises, doe seeke to retaine them, and lastly without all lawfull dispensation hold them, all ages and times haue not onely learnedly declaimed, but grievously exclaimed, lifting vp their voices like a trumpet against them. The necessitie is vrgent or enforcing, to dispense then when many vnfit men are to be found,

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and fewe fit for the gouernment of Churches, and instruction of soules, which case may sometimes fall out, at which time it shall be necessarie to commit two churches to one man, rather then to suffer them to be destitute of pastorall care, and spirituall foode and teaching: or in case the churches are poore, and one maketh an incompetent liuing. The vtilitie is apparent when the churches are infected with schisme and hæresie, vpon the new reformation of which decaied estate of the church, it is profitable to plant such pastors as are able to diuide a right the word, conuince aduersaries and gain-saiers, and preach sound doctrine: in case the church of Christ had beene tainted with Arrianisme and Pelagianisme as of old, or Anabaptisme, and Libertinisme, or such like poisonable heresies as of late. The prerogatiue of merits is euident, where woorthy men must be worthely rewarded, whose gifts are shining in the church, whose labors are abundant, the testimonies of whose gifts is extant in the schoole of

*Circa sublimes
& literatas
personas, quæ
maioribus bene-
ficijs sunt ho-
norandæ.
Durantus l. I.
particul. I. de
dispensationis.*

of learning, and therefore their reward must be evidently set downe in the common-wealth, or else none will endeavour for excellency in learning.

* That such meritorious men are a-
broad, and laborious or industrious
teachers, may not seeme strange or a
paradoxe now, being said long agoe,
who can better rule two churches or
ten, then some other one church, and
such doth the priuiledge of dispensatiō
alwaies respect. Euen so the tenor of
euery dispensation runneth in the pre-
amble, *Maiores in sacris literis pro-*
gressus premia maiora postulant & plures
vite quotidiana necessitates plura vite
necessaria subsidia requirunt. ^a Higher
degrees in sacred learning doth aske
higher rewards, and more necessities
or wants doe require more supplies
or helpes. The Elders Doctorall or
Pastorall, are woorthy ^a of double ho-
nour, especially they that labour in the
word: well gouerning is the cause of
double honour, but with this condi-
tion, if they labor in the word: where
(as I take it) the word *Honor*, if it signify

* *C. Vbi persona
est bona & in-
dustria & liti-
rata, quæ meli-
us sciret, &
posset regere
duas Ecclesias
vel decem,
quam alius
vnam Inno-
cent. 4. cap.
Tit. de præ-
bend. & dignit.
vid. Simm.
Angelic. verb.
Benefic. vers.
34. 35. 36.
* Vid. Rigist.
facile
b *Ἐπὶ πλὴν π-
μὴν ἀξίως θω-
σιν. 1. Tim. 5.
17. vers.**

maintenance requireth double maintenance, & as for Honor, it presupposeth maintenance alwaies, or else it is but single Honor God wote: And as for double, it is more then sufficient to some, for single maintenance may also be sufficient, but not to some other, whose vertues, gifts, and degrees must be doubly Honored: And for this cause the Fathers of the Church and cōmon-wealth, although they ought to allow to all their children, meate & cloth, yet out of their indulgence and fauor, & especially for their labor, giue a larger allowance for some respect or due consideration, as *Ioseph* the gouernor of Egypt, to *Beniamin* his brother in messes of meat gaue not double and treble, but fūe times so much as to any of his brethren, 43. *Gen.* 34. v. He gaue all (none excepted) change of raiment, but vnto *Beniamin* he gaue three hundred peeces of siluer, and *five sutes of raiment.* 45. *Genes.* 22. v. And to dispute with too much curiositie, rather then cunning, of the fact of the fathers of the countrey, or
of

of the fauour of the Prince, which is the head, in whom Ecclesiasticall authoritie and ciuill is vnited, ^a is not onely temerity and rashnesse, but impietie and sacriledge: or to reason against that which the Parliament and Synode which are representatiuely the whole Church and commonwealth, hath proportionably laid out for learned mens allowance, in three or fowre religious Princes raignes, and neuer make an end of needlesse reformation, vntill all be turned topsie turue, fauoureth of Satanisme or diuillish audacitie: Who may dispense and be dispensed with, it is hitherto apparent: vpon what cautions they are dispensable it remaineth to shew in a few words, all which maketh much for the equitie of granting pluralitie of Benefices, ^b *Volumus autem stricteque monemus, &c.* Wee will and strictly monish and require, which the law doth require: That in euery such Benefice from which the partie dispensed shall occasionally be *absent*, for the greater part of the yeere, he neuerthelessse

^a *Sacrilegi-
nim crimen est
disputare vtrū
dignus sit quem
princeps appro-
bavit. Dur. L.
1. partic. a de
dispens. & 6. d.
per. Sacri. l. 2.
C. de diuer.
rescri. L. sacri-
legij ext. de &c.*

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lesse doe preach 13. *sermons in the yere*, and in those sermons he do reuerently, religiously and sincerely handle the word of God. And that also in that Benefice, from the which it shall happen the Incumbent for the most part to be absent or away, yet for two moneths in the yere he keepe some termes of hospitality and reliefe of the poore; prouiding alwayes a sufficient Minister and Curat, to be allowed by the iudgement of the Ordinarie of the place to administer sacred and sacramentall things, and able to expound and interpret the principles of Religion, and to deliuer vnto them the Word of God, if the reuenew and profits of the Benefice will beare it.

My inference is, if the granting of dispensation in case of pluralities be not repugnant to the Law of God, if it be allowed by the Canon and Prouinciall law, if the lawes of the realme vpon the very beginning of reformation within the realme doe giue due limitations to the repressing of the excesse of vnmeasurable pluralities of the Sea
of

of *Rome*, and doth there set downe a mitigation of former extremities and conuenient allowance for a learned Ministerie, they then do but lose their labor which skirmish with pluralities, or vniustly charge the keepers of the Law with the iniquitie of the same, or calumniate others as breakers of the Law, or denigrate them with the infamie of carelesse, and wilfull, and continuall Non-residency from their cures, who themselues haue a relation to their owne flocks committed to their charges, who by other deputed orderly thereunto, make a prouisionall care who leaue an instructing and edifying seruice alwaies in the place. All which with the circumstances aboue rehearsed being diligently prouided for, I see no reason to charge pluralities with such odious imputations of absolute Non-residency, or continuall absence or desertion of duetie or relinquishment of the military station or place. Finally, no man (notwithstanding many friuolous obiections and idle collections which in so many pamphlets haue

haue beene throwen abroad, thereby to make absence from a Benefice hatefull, I say no man) as yet on our side did euer defend an absolute estranging of the Pastors from their charge, or in case of absence the Teacher being occasionally absent, may not apply himselfe fruitfully elsewhere and to his owne parish by godly directions.

It followeth vpon the premisses, that such maner of pluralities doth not deduce to Non-Residency, or to a meere priuation or absence from the place, or discharge of the ducie of the place. Here it may be questioned whether Non-residency κατὰ τὴν in some respect for some time and vpon some occasion or cause, be to be termed Non-Residency, ἀπλῶς absolutely, and whether a man may be absent from his charge, as these peremptory men doe vtterly denie, and we defend in the affirmatiue part. It seemeth Non-Residence is not absolutely against the Law of God, or directly opposit, as I shewed before: for if it were simpliciter impious, then for none occasion, no
not

not for an houre, might a man be away, no more than hee may for an houres space vse blasphemie against God. And then it should follow, that at no time, vpon no cause, vpon no commandement of his superiour, no ambassage abroad, for no attendance vpon the Prince at home, for no prosecution of Law to recouer or keepe his right, for no seruice of the Church, for no pacification of Schisme, nor consultation of matters of the church, finally, for no remedy and restitution of health a man may haue a coadiutor or substitute vnderneath him, no not an houre, or be Non-Resident from his pastorall charge. But this is most absurd in it selfe to defend, and they who most importunately call for continuall Residencie in other, offend therein themselves, as may plainly appeare by their ordinary practise, in their running vp and downe and absence from their cures, in riding to Sturbridge faire or to the Aete at Oxford, or in visiting their friends in halfe a score shires, or in traouelling halfe a sommer from
country

country to country, to confirme the brotherhood, or in lying a dozen weekes or such a trifle at a friends house, or last of al in meeting together in their classical *conferencies* or *synodical assemblies* or in Parliament time. Therefore to be Non-Resident is not vtterly vnlawfull, but where the cause is vnlawfull there it is vnlawfull, to discontinue or be away from a Benefice or cure, and that for a time; where Gods law and nature and other positue and prouinciall lawes, doe dispense with Non Residency (as in diuers cases) it is not vnlawfull; Non-Residency is there in deed a fault, where the people of God are destitute of spirituall instruction and that falleth out by way of euent *and consequence*.

A dispensation for plurality of Benefices, being orderly sued for & fauorably obtained (with the clauses afore remembred) doth not inure any such dangerous, or impious effects, or any absolute estranging of the Pastour from his flocke, or dissolute Non Residency especially in a Church as the
Church

Church of England so well reformed
in such multitudes of the preachers of
the Word, which are encreased euery
day in time of so much knowledge
and vnderstanding of the word, which
we haue euery day, so as the world gro-
weth inexcusable of their Atheisme
and vngodlinesse and prophanesse
of life, finallie in the administration
and lyturgy of so instructiue and edi-
fying a seruice which is read in our
seuerall congregations, euery day. All
the arguments on the contrary side,
if you mustre them are few in num-
ber, and weake in force, if they be
encountred as they may be with han-
die stroke of Sillogisme, or enthy-
ematicall conclusion: which is the
fayrest & most compendious decision
of a controuerfy: and without this ma-
ner of scholasticall dealing, all kinde
of Allegations on the one side and on
the other, are but an heape of waste
wordes and the further way about.
Notwithstanding, those opinatiue
men who dispute against pluralities
haue litle more to say then this which
hath

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hath beene an hundred times answered and sayd and reanswered againe. A minister, or one minister may haue but one Benefice, *Say they*, for no man may haue more then he is able to discharge, and no man in any measure is able to discharge more then one, and a reason is because he can not preach in season, and out of season to the people committed to his charge, as saint *Paul* enioineth : or, *in this sort*, a minister is a sheapeard and his congregation is a floke, and he must attend on his flocke and one shepherd can not attend two flocks, for he must alwaies go in and out before the sheepe of his flocke. Furthermore the ministers are liuing Oracles liuely paterns and samplers of holines, of integrity, and of vertuous life, they are leaders, feeders, guides, instructors, and directers of their flocks, whereof the holy Ghost hath made them ouerseers, that is to say of their seuerall charges, seuerall congregations or parishes, and seuerall flocks. Al which emplieth vnity or singularity of charge, and not a plurality or multiplicity

multiplicity of flocks. Adde vnto this that to be placed in two cures, *Say they*, is marchandize or filthy gaine, & none should serue two masters, God and mammon. So euery pluralist is a mammonist by their interpretation. Againe it is to aspire higher and higher, and not to stay in the vocation wherein we are called, which is to transgresse the Apostles rule : last of all because plurality and residency are opposite and contrary the one to the other and irreconcileably disioyned. All these and the like sophistications of theirs, deduce, as they thinke to necessity of feeding, & that feeding one flocke, or to impossibility of feeding, if a man vndertake two flockes, or to inconuenience or absurdity for him to be away or absent from his floeke, who hath vndertaken a flocke, and therefore must feede. To the first of these arguments a plaine answere is and must first of all be granted that no minister must haue more then in some *measure* he is able to discharge, that is by himselfe or sufficient deputation: ^a as for the deputation

Prax. Beneficiorum petri Rebuffi. de dispens. ad plura Beneficia.

1. Cor. 7.

a Vid. Rebuff. ut supr. in Respons. ad argum. Nec obest. quod non possit vtrique seruire per se, quia hoc poterit facere per alium : non enim Paulus administrabat officium personaliter in Ecclesia Philippensi. Sed per suos ministros & tamen ab ipsis procuratorem accipiebat & alimenta, ut ipse testatur. Philip. vltim.

F tion

tion it is and euer was lawfull either in ciuill or ecclesiasticall function as when the magistrate or Minister is away: and that the Minister may be absent is proued before, or if it be not true in the former cases, then ioine issue with vs and make some instance to the contrary, and if it be true then yeeld to the trueth, that by leaue of law and leauing sufficient direction the Minister may be away, and yet receiue wages and procurations and maintenance from them as Saint *Paule* of the *Philippians*.

As for the reason he can not preach *Angipos angipos* in season and out of season if he be corporall absent, as when a man doth personally reside: a man may preach by word, by ensample, and hospitallity and by substitution of a carefull curator or deputy, when he shall happen to be away. the rectory and gouernment of small Villages, or townships, or country parishes is not as the administration or diocesses of whole cities and Territory, which importeth *Titus* and *Timothy* to preach seasonably

seasonably and vnseasonably to the obseruation of a straiter measure: because it was then supposed that in cities all things necessary being more plentiful then in the Country, they might by one Benefice be sufficiently provided for and honestly maintained or els shew some pregnancy of reason, why in very good measure, a prudent and diligent, and well exercised preacher one actiue man may not discharge two cures, being not farre distant, and preach, as shall be sufficient for both. But if in rigor of construction, you will needs vnderstand that which passeth al wise mens vnderstanding, that a Preacher vpon his cure must continually preach, then shall not a man haue any time to Catechize his people, or baptise Infants, or minister the Sacrament of the Supper of the Lord, or be allowed any time *To pray*, which he is also willed continual- Luk. 18.1. ly to pray, and neuer to cease, then shall there be no cause allowed of being away, no not for an houre, which must needs be absurd: as for that per-

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petuall metaphore, or strong allegory, *videlicet*, a minister is a shepheard, and the congregation a flocke, and that the shepheard must attend vpon his church or flocke, should not the shepheard feede the flocke? it may be likewise granted, but in some sense that Princes are shepheards, and the people committed to their charge, may be termed sheepe: All Israell was scattered as sheepe vpon the mountaines, that had no shepheard, that is no King: And so is *Cyrus* called my pastor or shepheard; that is, my gouernour or king: howbeit for the illatiue heereupon, that one shepheard can haue in charge but one sheepe-flocke, may not easilie be granted; for *Iacob* in the 30. of *Genes.* kept *Labans* and his owne flocke of sheepe, and put them in *diuers pastures*, which businesse might the better be vndertaken by his vnder-shepheards. And for a shepheard to goe alwaies in and out before his flocke is not euer true, for *Dauid* left his fathers sheepe with a keeper, and ran into the campe, and so standeth charged with leauing his

22. Ierem. 2.
Ezech. 34. 2.

1. Reg. 22. 17.

44. Esay 28.

30. Gen. 36. v. kept *Labans* and his owne flocke of sheepe, and put them in *diuers pastures*, which businesse might the better be vndertaken by his vnder-shepheards.

1. Sam. 17. 20.
28.

his sheepe in the wildernesse by his brother *Eliab*, which neuerthelesse were safely left with a keeper. As for that which is vsually inferred heereupon, that they are diuers flocks or diuersity of charges: It is but one charge, as committed vnto one, for it is alwaies *Regimen animarum*, one regiment, or cure of soules, one in regimēt, and for that cause not the hauing of them both, but not hauing care of them, is a matter woorthy of blame, if they be not looked vnto, neither is it *simpliciter*, absolutely euill to haue more charges, or congregations then one, for so Saint *Paule* should fall into this reprehension, who seemed to haue or beare a care of all congregations, although Saint *Paule* were Apostle of the Gentiles Christ his other sheepe. Concerning that the Minister should be liuing Oracles, and liuely patterns of holinesse and perfection to their flockes, and lampes of light to their seuerall parishes, it may not be denied: but that (if they for a time be absent) or leaue a Curate sufficient,

F 3 personally

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personally to reside in their place, all the light of their doctrine to be extinguished and goe out, and all example of holy and righteous conuersation to be defaced, I shall vtterly denie: *Timothee* whether an Euangelist or Bishop, *τις ος ζης*, was a patterne of righteousness, as well absent as present: and so both the Person or Pastor and the Curate in his place, may be both samplers of comelinesse and honestie to their flocke. It is the *Image of verue* that serueth for imitation, not the corporall resiance, and that this to be most true is manifest in Christ and all holy Christians and Saints of God, who haue left ensamples of themselves, although they be not corporally present or resident amongst vs: Ensample in this case is much, but direction and instruction doth counteruaile as much, which being soundly deliuered, may serue for the good of seuerall flockes and disioyned places.

Now to come to that obiection which is often obiected, and as often refelled

refelled in euery place, where most
 plausibly it dareth to shew his face:
 God forbid that euery man of plurali-
 ties of Benefices or multiplicitie of
 gifts should be the seruant of *Mam-*
mon: it is but rashnesse of iudgement
 of the factionists of our time, to con-
 demne so many woorthy men and
 learned (incomparably honest and
 better learned then any of themselues)
 of auarice and ambition, and other
 wordly humors. We haue not recei-
 ued *Spiritus mundi*, sed *Spiritus Dei*, 2. Cor. I.
 the spirit of the world, but the spirit of
 God, and by the grace of God are the
 seruants not of *Mammon*, but of the
 high God. And as for filthy gaine, that
 should grow out of this seruice and
 paines taking: *εὐσβεία*, *Godlinesse* is
 great gaine, together with the benefit
 or gaine of contentation, if we rest
 contented with that which lawe doth
 cast vpon vs, or the fauour of lawfull
 dispensation, or any godly priuiledge.
 And concerning the winning vnto
 Christ, and gaining of soules, it is nei-
 ther chopping nor changing, nor mer-
 chandizing

chandizing of mens foules ; but rather there where somewhat comineth betweene party and partie of simoniacall compact, and of vnlawfull cheuifance: which the lawes of this land doth most feuerely both restraine & punish, making them depriueable, incapable, irregular, excommunicable, which offend therein ; whether it be to aspire higher & higher, or breaking off from our vocation & calling, for an Ecclesiasticall man to better by purchase of dispensation for pluralitie, his estate, being the same estate, let euery wise & vnpartiall man heerein be the iudge : In a settled estate of the Church, & prosperity of the same, why any man should stand at a stay, & craue no other blessing then onely one at the hand of God, hitherto. I finde neither cause nor reason. To acquit all singularity of Benefices, of auaricious desire, is no matter of iniquitie, or to accuse Plurality of conuetousnesse, and that which is called πολυεξία, crauing or hauing of more, is the like iniquitie, ^a for *Vt fructus lucrifaciat, sibi ad utilitatem priuatam, vel* ad

^a Summa angelica v. Beneficium.

ad augendum patrimonium, vel ut lautius vivat, vel ut facilius ad Episcopatum, vel maiorem dignitatem possit ascendere: cum tali intentione etiam unum Beneficium habere de se est inordinatum, quod est contrarationem. They that procure dispensation to retaine more Benefices, to make gaine and priuate commoditie, or to encrease their patrimony, or to liue more gallantly, or to climbe the sooner to a Bithopricke, or some other dignitie, they are in fault, and to acquire or obtaine any one Benefice with such intentions or purposes, is a thing inordinate or of the like fault, sprouting out from the like root of ambition and couetousnesse in any man whatsoeuer.

Finally, touching the opposition betweene pluralitie and residency, or that same μέγα χάσμα or great or mighty gulph or infinite distance betweene the one and the other, and irreconcilable contrariety, as some in their phantasies vse to depaint: it is onely imaginary and not verifiable and true: for such lawfull pluralitie may stand with

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with prouisionall Residency; neither is it the corporall abode or personall residency on a place, but the discharge of duetie, that shall make answere vnto God: neither is it the pinning of the Pastour vpon their sleeues, or any such like indefatigable residēcy of the Rector vpon his Rectory or Parson on his charge, but the well gouerning of the people and laboring in the Word, which shall saue their soules. Where a mans imployment is any way beneficiall, the same is praiseable and thankworthy with God, yet it followeth not that they must be affixed to the place; for neither the Leuites of olde (whose attendance was required in the Temple) did lie in the Temple, but had their seuerall habitations, and waited in their course: nor the Leuites of the New Testament are so narrowly tied to a continuall residency, as if law and nature could not dispense with their occasionall absence. Yea shepheards, who are said to watch ouer their flocke by night and by day are permitted to be sometimes away. The Exchequer
men

men must of conueniency dwell neere to Westminster-hall, and the Singing men of Paules neere there about, but doth it follow they must neuer go out of their place?

To conclude this question, plurality and absence from a Benefice with cure of soules is lawfull, with leaue and license of the law, with orderly deputation: neither doth it inure Non-Residence, as some would vtterly infame it, neither is it any sinne or scandall as perhapps some would misdeeme at the first: in case the same be an offence or *scandall*, we can not doe with all, there are many scandalls of the world, and woe be to the world for many scandalls at home & abroad: they that are childish or rather babish will be scandalized with euery little or offensive thing, they who are proud & pharisaicall will be scandalled also, euen at the best & well disciplined things, all emulatory men as these of the faction will take offence at or vpon euery light cause or no cause giue. There is nothing can be so well deuised for the good of gods Church

Church but by the malice of *Satanists* may in time be ouerturned, to the præiudice, hurt, and dammage, of good men and to the great disadvantage of God and the Churches cause.

As for other ordinary obiections which may also be more worthily reiected, it shal not be amisse to giue pla-
them their answer; let no Clerke be
ced in two charges, *saith the 2. councill
of Nice*, 15 C: for it is filthy marchan-
dize &c. no man can serue two masters:
impudent men to euict their purpose
will not refuse *omne genus testium*: any
witness whatsoeuer euen the corrupt
and depraued, 2 *councill of Nice*, out of
which councill they may also proue
adoration of reliques, & inuocation of
saints, worshiping of images with the
same worship, that the Trinity is wor-
shiped as well as reprove pluralities of
Benefices; let them take better counsell
and consider that which is in the end
of the Canon: *in Regia ciuitate*: let no
man be placed in moe great cities then
one; in other Townships and Villages
it is lawful, ^a & so *Gratian* expoundeth,
and

^a *Canf. 20.*
quest. 1. cleri-
cus.

and the counsell of *Chalcedon*, and the
glose. A man may be intituled to two
Churches if they be poore, & with dis-
pensation, or by way of trust and *Com-
mendam*. Touching that impertinent
allegation: no man in very deed can
serue two masters, that is contrary ma-
sters, God & Beliall, Christ and Mam-
mon: the meaning is in plainnesse, and
truth, let no man be placed in two
charges without hability to discharge
them both; or let no man make a filthy
lucre of his charge, as mechanicall and
trades-men, and vsurers, and simoners
are wont to do. Furthermore let him
that hath an office wait vpon his office; *Rom. 12.*
and the ministry is an office: what of
this? The Ministry is an office, *ergo* he
must wait vpon the Ministerie, and
consequently he may not haue two
offices: and if not two offices, *ergo*
much lesse two Benefices; this Paralo-
gisme is easily descried. He that hath
an office must attend his office: this is
foorthwith graunted, *ergo* he may not
haue two offices, this is plainly to be
denied. He that hath an house must
looke

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looke vnto his house, or repaire his house, *ergo*, he may not haue two houses to repaire: or he that hath a childe, must looke vnto his childe, *ergo*, hee may not haue two children to looke to their education, This is childishly inferred: a Physician hath a pacient, and a Lawyer his client, *ergo*, may not haue two patients, or two clients to giue attendance vnto. Concerning the inferencie, A man may not haue two Offices, *ergo*, not two Benefices: although I may iustly denie the antecedent and consequent both, because a man may retaine well and with a good conscience two Offices or two Iudiciall places, if they be subalternate or subordinate one to the other, and the one be not an hinderance or retardance to the execution of the other, yet I will insist vpon the deniall of the Argument: for if it were in speciall termes forbidden in Scriptures, the holding of two offices, which I can not finde, yet the lawfull holding of two Benefices or the equitie thereof (vnder terms of *Æquipollency*) which

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is διὰ τὴν πρῶτην and κοινωνία ἐν πάντων ἀγαθοῖς is not forbidden, but rather commanded: if all the question be, how many mens soules shall make vp a charge, or what quantitie of ground in citie or countrey shall be the bounderie of parishes, this is a matter of indefinit limitation. In case any Clergie man intromit vpon more than hee is able to discharge, he must feare the Apostolicall *Va mihi nisi Euangelizem*: of which they would haue vs to be afraid. As for the other, which is the Propheticall *Va i. Isay*. Wo be to them that ioine house to house, and land to land, vntill there be no place *for the poore*, that they may be placed alone vpon the earth: what stir would there be if any such cleare place were extant against two Benefices, as if the Holy ghost had stinted them and no body els. Yea but the Holy ghost commandeth a Minister to giue attendance vpon the flocke: *Attendite vobis & vniuerso gregi*: Attend or take heed to your selues and to the whole flock wherof the holy ghost hath made you ouerseers. The charge

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charge is controuersielesse in generall
to the Bishops of the prouince in a ge-
neralitie to take heed, to the generall
flocke that is to many flocks: or if
it be to the Bishops and superinten-
dents of the flocks, and to make them
continue their attendancy, & to warne
them of Non-Residency and to ex-
clude them from pluralitie of charges
& flocks, what meaneth the apostle to
send for them frō their seuerall charges,
or to withdrawe them from their par-
ticular cures or flockes although for a
season? Therefore all this must be vn-
derstood with the lawfull exceptions
and due limitations of the Apostles
words, and sentence of the holy
Ghost: howbeit to vrge a litle further,
and to argue on their behalfe, is not
a Bishop or Minister a Pastor or
sheapheard? and the people sheepe of
the pasture? & is not this commande-
ment of feeding perpetuall and inuiol-
able, and should *not therefore as Eze-
chiel speaketh, a sheapheard feed his flocke?*
True it is that the Prophet allegorizeth
strangely by a perpetuall metaphor a-
gainst

gainst all shepheards that feed themselves, and feed not their flocke: it is most true that a shepheard should feed his flocke: and how must hee feed them? and feed them himselfe. How many must hee feed? All that are committed vnto him: as many as Christ, with the purchase of his bloud, hath dearely bought: Christ biddeth *Peter* feede his sheepe, the sheepe of circumcision, the number is promiscuous: or a numberlesse number for his charge was Apostolicall. *Peter* is not forbid to feed the sheepe of diuers sheepfolds which were but one flocke. Our Sauour saith *Pasce*, feed: what is that? feed, or cause them to be fedde, The Lord is my shep-^{23. Psal.} heard, I shall not want, he maketh me, or causeth me to rest in greene pasture, and leadeth me by the still waters: Hee leadeth me in the pathes of righteousness for his names sake: and therefore to feed, is alway to feed by himselfe, and to cause them to be fedde: which is æquiuallent in the^{21. Ioh. 15.} phrase of feeding: now in that our Sa-^{16. 17. v.}

G

uour

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10. Ioh. 16. v.

uiour saith to *Peter*, Louest thou me more then these: Feed my Lambes, and so the second and third time feed my sheepe: it is more then euident that Christ committed to his charge diuers sheepestolds belonging to that flocke of sheepe, for sheepe & lambes seldome goe in one pasturage, but are diuided and sorted by themselves. which not to be absurd is also as euident by the words of our Sauour: Other sheepe I haue also, which are not of this fold, them also must I bring and they shall heare my voice: so that sheepe of diuers folds, may not inconueniently heare the shepheards voice: whose pains is the greater in resorting to them: for which cause two distinct and seuerall parishes recommended to one man, maketh but one flocke, though two foldes. Which distinguishment of parishes the positiue law Ecclesiastical hath deuised, for if Gods law had separated them, then no man by vnion (which is pretended) may conioine them, as on the contrary side that which God hath conioined, no man

man may separate. And whereas it may be farther said, euery naturall bodie hath his naturall head, and one head cannot be set vpon two bodies, and therefore it is as vnfitting in a politicall bodie to haue more then a politicall head, or two bodies to haue one head. It is easie to call these two flockes after they are incorporated into one, and vnited together, one bodie and one flocke to that intent and purpose: but this is an vnproper Denomination, to call either parts *homogeneall*, or *heterogeneall* of an entire bodie, or the left member or parcels of Christs mysticall body, by the name of an absolute or politicall body: and it is al as improper to call the Pastor of a parish by the name of an head. The head of the mysticall body which is the Church, is Christ which is the head, and he is the essentiall head, by whom the whole body being coupled and knit together in euery ioint, for the furniture thereof, receaueth an encrease. Next vnder Christ his primacie, the king hath supremacy: Af-

4. Ephes. 15.
16. v.

ter whom the Archbishop in his province, and the Bishop in his Diocese may be termed a Ministeriall head: but for every Pastor or Parish in country and citie to be so called by the name of a body or head, is a most abusive or catachresticall manner of speaking: for they are but members of the Diocese, whereof the Diocesan is the head, and the whole province or Diocese is the Ecclesiasticall body: so that the belonging of two Benefices to one beneficed man, is as two charges to one gouvernour, and two foldes to one Pastor, two companies to one leader, two families to one father, not two bodies to one head. Adde vnto this the many disproportions betweene a naturall and politicall both head and body, and the manifold absurdities if such conformitie be vrged in all respects between the one and the other: for if they were correspondent ech to other, and that in every point, then as when the head is deadly wounded, the bodie naturall dieth: so when the king who is the politicall head dieth, the common-

common-wealth should die. And that no king should be king ouer three kingdoms, which are three bodies politike, because no head can be an head of three naturall bodies : Marke this argument of theirs , and the consecratories thereof , whether it striketh not at the very head . The conclusion of all is , either two parishes may be committed to one sufficient man, which is that we call pluralities , or they may not be committed , by reason of some strong impediment , or or barre against it in the law of God : not in Gods law ; for nothing is set downe of distinction of parishes in so many sillables in the word of God : for all is of meere positieue law of man : neither is there any iust measure or standard of euery ministers liuing , laide downe in the Scriptures , but all runneth on in those termes of sufficiencie, of competencie , of maintenance , of reward , of recompence , of participation of al good things , of reaping temporall or carnall commodities of honor and double honor , and such other

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allotments for the ministry and doing of their office. But if they may be permitted, *videlicet*, two severall parishes to one sufficient man, then also dispensations are to be tolerated and permitted thereupon, which is that we defend; or else a learned Ministry shall lacke maintenance, (as the state of things now standeth) if they should not be permitted: if one Benefice be not a competent living, it shall be lawfull with the circumstances aforesaid, to adde another thereunto, for the bettering of a Church-mans estate. A Benefice now a daies is nothing lesse then a Benefice, and an Ecclesiasticall living nothing lesse then that which affoordeth liuelihood or sufficiency of living; especially if you speake of singularity or of one Benefice: and so (a few Benefices excepted) all benefices may be resembled to the counsels of certaine Orators in *Demosthenes* daies, which he compareth to the diets of sicke men: ἔτε τὸν σῆμα ἐντιθισιν ἔτ' ἀποθνήσκειν ἑα. which neither giue a man life, nor suffer him to die. The pittances
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are so small , the annuities , pensions , contributions , impositions are so many in comparison of that which was paid in former times : and as for that which is now paid , it is either long detained before it can be paid , and so paid vnwillingly , or if it must needs be paid , after extreeme delaies , & expences , after so many prohibitions , which are common and easie , and consultations which are seldome and not so easy to be had , with an euill conscience at the length they are paid , that the olde said sawe is verified still : *Laici semper sunt non modo infensi , sed infesti clericis* : The Laitie is alwaies offended with the Cleargie , and ready to hurt what they can : they must view and reuiew , & inuiew the proceedings of the Church : Some few Honorable and wise , & learned amongst them excepted out of this number : *Contra mansuetos terræ res fraudulentissimas excogitant* , all their deuise is to disgrace and deface and put downe them God would haue aduanced.

C H A P. 5.

*Of the friends and enimies of Pluralities,
and of other Ecclesiasticall Superiorities
and iurisdictions, all which importeth
an inequality or imparity
amongst men of the
Church.*



Lthough it bee most true which the mouth of trueth hath spoken, a man hath enemies those of his owne house : Yet it is no lesse true that it is most difficill and hard to finde who are a mans friends, and who are his enimies, both within and without the doore of his house : such is the insinuatiue hypocrisie and colourable dealing of one man with another that it is an harde peece of worke to discern friends from foes, euen in the Church of God, which is Gods house; Notwithstanding bicause (if the visour of hypocrisie and other counterfeisance be taken from their faces) it is easier

easier found out, my enquirie or inuestigation shall be of those onely who are either dissembled friends, or professed foes, whereof the one dance in a net, and suppose themselves to be seene of no men, and are seene of all men, the other are such, whose cankered malice, and shamelesse hostilitie against the mount of Sion and walles of Ierusalem, and the builders thereof, as the sunne at noonetide shining is most euidently and cleerly to be seene. The friends and enemies of Pluralities and Ecclesiasticall dignities, are of diuers sorts; our friends are fewer in number then our enemies: Howbeit more preualent then our enemies: and so indeed more with vs then against vs: and therefore first her late sacred Maiestie, and his most excellent Maiestie, and other godly and religious Princes before them, their principall spirits of wisdomed illumined with Gods trueth, together with the heroicall prudent spirits of certaine Honorable personages of the Nobilitie and Counsell, and other industrious learned

ned men, affecting a prouident care of the posteritie of the church, and patronizing the present estate of Church discipline, haue euer stood our friends, and euer resisted the priuate spirits of these new-fanglists, or contentious and quarrelous men: all which enemies of Pluralities and dignities are or may be digested into their seuerall rankes, so that we may reckon vpon this diuision, all to be either enemies or friends, excepting such as thinke *Pluralities* to be requisite and fit remuneration for learned men, but they will not giue any man a second Benefice that hath one already, which scruple ariseth vpon this, that they suppose too great distance of Benefices with cure to be inconuenient, or for some other consideration best known to themselves, or perhaps they thinke themselves onerated in conscience for the trust reposed in them by the prince and state to giue and bestow vpon euery one, one Benefice, vntill all be prouided for, and not before, against whom I will not argue, sith they are
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no way our enimies or neutrally affected, but apter a great deale to be our friends.

Amongst the multitude of them who are enimies, I may number those who haue no liuing at all, or haue liuing too too much: they who haue no liuing at all, are certaine penurious and greedy, or hungry companions, who will not stay their time, but must be preferred in haste, and commonly before their desert, and creepe into the world before they are ripe, or flitter before they are flush, or runne awaie as the Lapwinge with their shels vpon their head out of the Vniuersities, as soone as they see a man haue two Benefices, their enuious eie is fastened vpon one; which is much to be misliked. They who haue too much liuing are those whose lippes are sweetened with the fatte of impropriations, and they would haue more. They take vp all with the angle, they catch it in their net, and gather it in their yarne 1. Abakuck. whereof they reioice, and are glad, therefore, they sacrifice vnto their net
and

and burne incense to their yarne, because by them their portion is fat, and their meat plenteous: shall they therefore stretch out their net and that continually to slay the nations?

I write not this to the præiudice of those who haue any or many *impropriated Benefices*, and lawfully hold them although I may boldly maintaine it more lawfull of the two, to hold two Benefices with cure of soules then two discured or impropriated liuings as the world esteemeth them; and how they are esteemed void of all cure the Lord knoweth, but my disputation is directed against those who vnder a colour of opposition against pluralities, giue a secret blow to all Ecclesiasticall preferments and liuings, would haue the tithes brought home from Gods barne to their owne, and reduce all to pensions, and would sweepe the Church cleane: these are the most pestilent enginers against the Bishop and clergy, against the Deane and Chapter, that is the *Ecclesiastical senate* and other prebends at large, all which
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is couertly vndertakē for the most part by the impugnors of pluralities, the practise whereof springeth from this originall, not so much from hatred of pluralities or duplicities of liuings, but from an intention forsooth to reduce and bring backe all to the primitiue and Apostolicall simplicity, which without Apostolicall and primitiue and extraordinary gifts reduced together with it, is a fond conceit, and a vaine intention. As for Platonick cōmunitie or Anabaptistick confusion which is the daughter of parity or any such monasticall conuersation, which some would haue to be Euangelicall perfection, I hope they not so much as dreame of, albeit they dote vpon some such like phansied Church policy, and gouernment of the Church. But rather as I touched before, ariseth from a detestable and implacable hatred against all Ecclesiasticall superiority & such like imparities. they would haue one man as good as an other, which is as much as they said in *Tusculans* questions. *Nemo de nobis vnus excellat*

cellat, let none of vs be better then other. And in case any such one be better in gifts, better in liuehood, better in place, or superior in dignity, or in Ecclesiasticall authority: *omnem exuperantiam virtutis odimus*, all betternesse or prehemineney of vertue (say they) let vs hate. Howbeit first let them vnderstand what this superioritie is, and let them vnderstand vs, and let vs vnderstand one the other, and then let them become enemies to that which they knowe: *oderunt nos gratis*, if they hate vs causeleslie so let them hate. That one Minister may haue more liuings then an other and better meanes to liue by the Church. I haue shewed before, that in the Ministry some must be both preferred in liuing and higher placed in authoritie, in a well ordered Common-wealth, and well disciplined Church, I haue in part declared, and will now enlarge somewhat more, for the satisfaction of curious men.

They who would haue paritie amongst the Ministers, would likewise
mainteine

mainteine them to be all equalled first either in equalitie of gifts, and equalitie of liuing : or all to be of inequality of both gifts and liuings : or els to be vnequall of gifts and equall in liuing : or vnequall of liuing & equall of gifts ; for these are the parts : To make them who are futable and equall in gifts by a positiue or generall law , to be inferior and behinde one another in liuing , were against the lawe of distributiue iustice , at the least against equitie : To make them who come short of the best gift, equall in preferment , were greater iniquitie : To defend all to be equall in gifts and equall in liuings, *simul & semel*, were impossibilitie : To mainteine inequality of both gifts and liuings, is the matter we seeke for, and by argumentation and reason, is deduced from the authoritie of Scriptures, and praxis of the Church. *The enemies of pluralities* and friends of paritie, are for the most part haters of all eminencie of gifts, & sworne enemies vnto all *standing* superioritie of Ministers ouer Ministers in
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the church of *England*, and are in a manner the same, accusing alwayes the inequality & rule which are exercised in the church for order and Christian policie of arrogant dominion or Antichristian tyrannie. For so the fashion is of these discontented persons, to traduce in their speeches all Archiepiscopall iurisdiction in the Prouince, or episcopall authoritie in the Diocesse, or archidiaconall power, or any other subordinate authoritie in their limits, or whatsoeuer els branch of ciuill power & superioritie annexed to their places, for the well being of the same, and to sprinckle it with such aspersions of domination & proud lordlinesse, as if those callings did affect nothing else than terrene glory and worldly honours, and minde earthly things. The Bishops are the successors of the Apostles, and are of the better sort and condition of citizens, for they are citizens of the Common-wealth they liue in, and are not nor ought to be without all rule and superiority, or other ciuill honour, if it be cast vpon them. And as
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for any ciuill iurisdiction which Bishops or some ecclesiastical men haue, it is not claimed by them as due to their functions, but imposed by the Prince as vpon subiects seruiceable for the Realme, and for credit to their places, as Counseller, Embassador, Iustice of Peate, and the like: although some of the Presbyteriall faction do call for it as due, and that Ministers and Ecclesiastical persons may & in respect they are wise and learned ought to be of counsell of Princes in affaires ciuill of the Common-wealth, and to giue speciall direction euen in setting vp and deposing of Princes, *L. 3. De politia ciuili & Ecclesiastica*, which chalenge of theirs proceedeth from a distempered humour, and abominable arrogancie. And because there are many resemblances betweene Ecclesiasticall and ciuill authoritie, and the exact laying foorth of ciuill authority serueth aptly for the vnderstanding of the other, and for the clearing of the Bishops and other that exercise Ecclesiasticall iurisdiction these many yeeres, both before

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fore and thence reformation in the land, of the imputation of dominion or tyranny over their inferiours, I thinke it not amisse (if it may not seeme tedious in so short a discourse and the rather because I was lately called before a Right Honorable presence of Lords & other of his Maiesties Councell by commandement, to satisfie the scrupulous consciences of certaine discontented persons, who proposed many things against the authoritie and gouernment of Bishops, but in fine, would neither oppose nor answer in the doubts which theselues proposed) and I will distribute ciuill or temporall authority into his parts & differences according to *Aristotle* & other learned politicians. Authority ciuill or temporall, as the cōmon phrase of speech is, is either œconomicall as that which is exercised within the limits of a family, or politicall over a great societie, œconomicall is either *ἄνδρῳ*, of the husband over the wife, being the most moderate of all; or *πατρίῳ*, of the father over the children being more ample
and

and large, or *κυριακῶς*, which is of two
fortes, either of the master of the hous-
hold, ouer such as be of condition free
men, and is lesse milde then the other
two, or of the Lord ouer bondmen
and villains, which is most seuer and
absolute of all other: Now for *Politi-
call authoritie*, it is either *supreme or so-
ueraigne*, or else *subordinate* and delega-
ted. *Soueraigne* or supreme is either
absolute called *παμβασιλεία*, which is of
two sorts, *δεσποτικῶς*, that is called seig-
neuriall, such as *Augustus* and *Nerva*
and *Traian*, and *Adrian*, and *Marcus*
Aurelius and other Emperors had and
vsed, who though they had all autho-
ritie in them without restraint, so that
their word was a law, yet did they vse
it according to the rules of ciuill ho-
nesty, & according to law: or *τυραννικῶς*,
tyrannous, where not onely their will
became a law, but they also abuse it,
contrary to all rules of ciuill honestie
and moderation of the law, as the em-
pire of Turkes and other Barbarians
who reuerence not Christ and his
Gospell: or otherwise limited by cer-

teine bounds of lawes : That which is
soueraigne and yet limited , is also of
two kindes, either vniuersally limited
as is the authoritie of ordinarie chiefe
magistrates in all free cōmon-wealths,
as the Dukes of Venice & such other
as come neere it : or restrained but in
part, as for the most part in all Christi-
an monarchies and kingdomes : for al-
beit kings and such soueraigne mo-
narches, are so tied to lawes, that they
cannot dispose of their subiects liues
or liuelihood and goods contrarie to
the lawes, yet they are at libertie to al-
low or disallow lawes to be made, to
enhance or decree the price or stan-
dard of their coines, to pardon offen-
ders condemned by law, and to make
warre or peace, truce or league. As
for those which haue subordinate or
delegated authoritie by the supreme
Magistrate, they may not exercise nor
claime more then is allowed them, ei-
ther by commission or by law. of all
these authorities there is none simplie
forbidden, or altogether vnlawfull, but
the tyrannicall gouernement which
maketh

maketh selfe-will a law, and that is vtterly forbidden in ciuill and Ecclesiasticall policy to all good Christians. Now to apply this to the purpose in hand, *videlicet*, to the authoritie that Bishops haue in this Realme, a matter of superioritie, so much oppugned by these pert or rather malepert companions, it cannot be resembled to oeconomicall authority (albeit a Bishop in some sense, as a Bishop is called a father of those in charge, and the husband of that Church in a kinde of signification whereof he is Bishop) and that for two causes : first, in that his authoritie is not contained in the precincts of one family, but stretcheth it selfe ouer many congregations, which comprehendeth many families. An other cause is, for that the Bishops authoritie (which the *factionists* suppose to be so transcendent and illimitable, is tied by the lawes, not onely what not to doe, but he is also directed and appointed what to doe : whereas oeconomicall authoritie hath no publicke lawes *positive*, commanding a man

how to gouerne his family, but onely *Negative*, what they may not doe in that gouernment, as not to hurt nor kill, neither childe, wife, nor seruant, and such like inlusive prohibitions: and as for supreme power, whether ciuill or ecclesiasticall, absolute or limittable authoritie, our Bishops neither vse nor claime. It is that which they condemne in the Pope, as well for that as successor of the Apostles, he claimeth both swords, and earthly kingdomes to be his to dispose, *si non actu saltem habitu*, as *Bellarmino* distinguisheth to his owne great confusion, as also for that in matters Ecclesiasticall, he chalengeth to himself, & vsurpeth not onely seigneuriall, but euen tyrannicall authority, for he may iudge al, and be iudged of none, may carie millions of foules vnto hell, and none may say to him, *Domine cur ita facis?* may commaund angels to carrie and recarrie foules at his pleasure, may pardon sinnes past and to come: yea in matters Ecclesiasticall, may doe what he list, as his owne flatterers and claw-backs

backes, haue sometimes said and now would vnſay; all this Lordly absolute tyrannous and vſurped authoritie is condemned in the Scriptures. There remaineth then to the Biſhops of the Realme, none other but ſubordinate and *delegated* authoritie, which they haue partly from God, and partly from the Soueraigne Chriſtian magiſtrate: and this is the point which is not well vnderſtood of the vulgar ſort, or is commonly miſtaken of many ſortes of people, but principally or perhaps wittinglie or maliciouslie miſconſtrued of thoſe who band themſelues againſt the orderly gouernment and fatherly iuriſdiction of the Biſhops of England. From God they haue their authority to preach and miniſter the Sacraments, and not from the Prince but from Chriſt himſelfe, 28. *Mathew* Goe teach all nations Baptiſing them &c. Onely the Princes giue them publique liberty, without let or diſturbance, to doe that which Chriſt hath commanded: all that Princes giue in this reſpect, is not by way of commiſ-

sion but by a free permission that with peace and praise, with diligence and alacritie they may doe their duties. From God they haue also either first to plant or else to gouerne, and direct Churches planted already, to ordeine Ministers and Deacons, and likewise the vse and power of the keies, either by loosing the penitent, according to the Scripture, or binding the impenitent; the last of which is done by five meanes: first by admonition; secondly by reprehension; thirdly by suspension; fourthly by excommunication; and fiftly by Anathematisme, which is the greatest of all: The three first, of which censures Ecclesiasticall are in vse and practise, common to all Ministers, so farre as suspension is taken for the debarring of notorious, detected, or conuicted persons frō the Lords Supper: The last two though by all practise of antiquity in purer times, they were principally attributed vnto Bishops, yet not so, but other Ministers of the word, vnto whom the keies are annexed, might not vnlawfully

fully heerein concurre, if the lawes of the Church for weighty causes do not otherwise dispose, which they haue done heere in England as I conceiue, by reason of sundry ciuil effects, which excommunication & anathematisme by lawe doe worke, and are such as without great inconuenience and confusion cannot be permitted to euerie Minister in his cure or charge, that haue but slender skill, no direction of law in that behalfe, none authentique seales to certifie of record, nor temporalities to be sued, for not performance of the kings write, that lieth in such cases, as *De cautione admittenda de excommunicato deliberando, &c.* And these former be the points wherein Bishops authoritie is from God, and not of man: But now from the soueraigne Prince by the mediating of lawes, Bishops haue set downe vnto them the places where the compasse of the *Territarie* how farre, the maner how, with other circumstances, of executing both the former authorities, and also their *Iurisdiction*, which although it be originally

Vita
9^d St. hominis, m^ris. Vallis
Dimitto multo, fms, do C. nula suo
p^lena laboris

nally founded in the word of God, yet all Bishops haue the assistance of their iurisdiction *Ecclesiasticall*, sundry waies from the Prince and his lawes, for the sounder execution thereof, and restraining of offenders, as to burne an heretique, to imprison a person stubbornly and obstinately remaining excommunicate aboue forty daies, and such like: Lastly, the Bishops of this realme haue the heads and matters wherein their iurisdiction is conuersant, by, & from the Princes authority, in whom as supreme gouernour al iurisdiction within his highnesse dominions, as well temporall as Ecclesiasticall, by the law of God, and by mans lawe is inuested. Such matters in the Church of England, attributed to Bishops, are causes beneficiall, *videlicet*, for tithes and maintenance of Ministers, vpholding of Churches & Church-yards, causes matrimoniall, contracts and diuorces, matters diffamatorie, where there is breach of charitie, and no action lieth in ciuill Courts, as also Testamentarie causes, which euen at the common law

law of the land hath alwaies bin made Ecclesiasticall, both because that lawe hath litle direction in those causes, but such as is borrowed from the ciuill and Ecclesiasticall lawes, and for that mens last wils (at least were wont) doe containe sundry demises for Churches, orphans, poore, captiues, and such like good vses, whereof the Church had the fourth part, and wherein Bishops are intended to be most carefull to minister right, indifferently to all for the true performance of the deads will. Finally the punishing of diuers crimes termed Ecclesiasticall, being such as are not punishable at all at the common law, or else are left by law to be punished by either authoritie: and in this respect may this part of Episcopall authority and function, not vntuely be said to be deriued from the Kings supremacie which they haue vnder God. By which matter that I haue hitherto at large deduced, may planely appeere the vndutifulnesse of popish Bishops and peeuish consistorials: the first wherof deriueth their iurisdiction Ecclesiasticall

Ecclesiasticall within all Christian kingdomes from the Pope; the second will needs deriue their iurisdictionall authoritie immediately from God, and not from the Prince, and in a larger manner, and in moe matters then Bishops in England may any wise exercise or intrude vpon, & make their Consistory or Presbytery a court of Conscience and Æquitie, a transcendent court beyond his Maiesties high court of Chauncery, and put other courts to a perpetuall silence.

And on the contrary side may evidently appeare to the World the dutifull carriage of our Bishops, the B. B. of the Gospell, who draw neereſt to the ancient and orthodoxe Bishops, as lineally deducing their doctrine and discipline, their gouernment and obedience, and other conformities from the Apostolicall and Primitiue and purer times. And concerning papall Bishops (which is one of the extremities) they deriue all that from the Capitoll of the Pope which they well know, can not fetch his derivation
from

from God, that is, borrowe of Anti-christ his horne or power, which they can not deriue from the Head which is Christ: but for factious consistorials and presbyteriall men (which is the other extremity) they without any warrantise of the Word with a Luciferian pride (as if they were to ride vpon the cherubins) draw immediatly their iurisdiction from the emperiall seat of God, and will not fetch that which is to be deriued vnto them from the Christian magistrate or Gods lieutenant vpon earth.

The former of these will be exempted from Princes, whereas no Priest nor Prelate is exempted frō their temporal sword, much lesse hath any power within or without their Realmes iudicially to depose them, least of all to inuade them, or to discharge their subiects from their allegiance, or to warrant their liege people to rebell against them, but rather are subiect to their power for reformation and correction of their errours in faith, abuses in discipline, disorders in life, and all other

▪ See the L.
Bishop of
Winchesters
boooke of
the difference
betweene
Christian sub-
jects, and vn-
christian re-
bellion.

ther Ecclesiasticall enormities, as appeareth plainly by the publicke lawes and ^a acts of *Constantine, Theodosius, Iustinian, Carolus, Ludouicus* and *Lotharius*, and other godly and woorthie gouernours abroad, as also by the lawes of *Canutus* and other religious Princes at home. The later of these, although they challenge no exemption at all from the Kingly gouernment, yet so munit themselves, and aduance their Puritanicall iurisdiction, as to attribute therein no more to their soueraigne Prince, but to be gouerned or ruled in that behalfe by them, that is, to be ouerruled when they list, and to defend the exercise thereof by their temporall sword when as they shalbe called vpon by them.

If these extremes be leadden, then is the mediocritie golden which our reuerend Fathers & Bishops of the land do perpetually obserue and keepe: for albeit the Bishops are Spirituall Iudges and Ministers of the lawes, yet do they not make any new Ecclesiasticall decrees or lawes, without the Princes authoritie

thoritie both præcedent and subsequent, and in the whole course of their function are tied strictly and precisely to obseruation of due course of law: which if they shall either negligently or wilfully violate, it is remediable by appellation. The last resort, wherein is to the Soueraigne Prince himselfe, who heareth and finally determineth by his Iudges delegated. The summe of all is this, That our Bishops neither claime nor yet exercise any ciuill authoritie at all as Bishops, though it is wholly vnfit they should be without it: and that their authoritie Ecclesiasticall is but subordinate vnder God and the Prince, moderated as much as any other thing, in the whole Kingdome and State, *Exactly*, both *positiuely* and *prinuely* by good and wholesome lawes, deriued for the most part from the Prince, and reformable by his Maiestie, and that it deserueth no such slanderous aspersiõ of *Supream* or of *Absolute*, of *Tyranicall*, of *Signeuriall*, of *Lordly* power or superioritie, according to the rulers lust. Let them rather
looke

looke to this deserued reprehension, who claime and exercise more absolute authority than the Bishops, namely, to haue their Consistoriall iurisdiction not deriued from the Kings authoritie, but supream vnder God, and that in all causes of doctrine or manners so farre as apperteineth to conscience, to make lawes and orders Ecclesiasticall, without the knowledge and consent of his Maiestie, to sit and determine as themselues best iudge, without any guiding of the law; and where a case hapneth with iust and equall decision to determine contrary to lawe, to haue their sentences once giuen, to stande in force (though they be appealed from, vntill they be in the last instance reuerfed, to excommunicate their Soueraigne, and consequently to discharge themselues, for that time of all *actuall obedience*, to call their Synods and classies without the Princes writtes, and to haue the last appellati-on, not runne vnto the Prince, but to a Nationall Synode. All which if you rightly scan them, are true notes
and

and charecters of foueraignty in iurisdiction, or at the least *κρείων ἢ δεσποτικῶς*, Lordly or Seigneuriall, if not tyrannicall, and condemned by the censure of our Sauour. And let no man replie that the bare title of Lordsto be giuen to Bishops, for the same without anie authority in that respect is giuen to them : for the Scriptures giueth not lawes to wordes, but to the matters themselues. That is lordlinesse indeed, when they practise and band themselves, & confront the kings supremacie, and wil haue him to throw downe his scepter, and to lick the dust of the feet of their Church, *videlicet* the presbyterie, an Epitome or compendiarie representation of euery seuerall congregation and church. All that I haue hitherto discoursed, tendeth vnto this, that the *standing superiority* of Bishops ouer ministers, and the other imparities and inæqualities amongst Ministers of the word, both for gifts and liuings (which are so odiously traduced) may be iustly defended against the aduersarie part, and that the bitter ene-

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mies

mies to pluralities are fiercest enemies to all dignitie, superioritie, and authoritie in the Church, for ought that I can perceiue by many yeeres obseruation, whose hatred is insatiable, whose malice is cancred, whose indignation is implacable against this settled & prosperous estate of the church. Their meaning is to haue a base and beggerly and vnlearned and contemptible cleargie in the land: for this cause their ordinary declamations are against Episcopall authoritie and other subordinate iurisdiction in the land: insomuch that he thinketh himselfe the properest man nowe a daies, that, although he otherwise be a seely man and vnskilfull in his owne faculty of lawe, or other profession, as commonly falleth out to be so, or vtterly deuoid of Vniuersitie learning, and true knowledge of Gods law & other prouinciall constitutions, yet cometh in place with a præmeditated speech, or some impolished oration, and that conned by heart, against Bishops, Archdeacons, Chauncelours, and

and officials, thorough out the land, and for two or three mens sake worthy of reprehension, is pleased to sprinkle with the asperion of reproch all whatsoever Ecclesiasticall Magistrates and Iudges, and so thorough the sides of two or three euill handlers of the spirituall iurisdiction is contented to wound the whole body of Ecclesiastical administration and gouernment of the Church. Were it well done (trow you) for the greedinesse and extortion of 2. or 3. officers in a court, if there were any such, to exclaime against the Exchequer, or any such court, or for the auarice and exaction of one or two badde Iustices, therefore to complaine against the whole bench: but this is the fashon of the world, of certeine factious men, and other whose oratorie, is but *Canina eloquentia*, they must for lacke of matter be euer babling, though it bee but barking against the Moone: it is held amongst the perhaps a point of good pollicy to vse inuectiues & declamatory speeches against Pluralities' of Church men and against

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the faults of other men, that in the
meane time, their owne both misde-
meanors and misgouernances, may
passe vncontrolled, or at the least vn-
espied: now the Bishops are in high
court of Parliament, and in lawfull
Synode assembled, let them exhibite
complaints to their Lordships, that
there may bee reformation of that
which is amisse, or else with modestie
and good maners hold their peace and
heereafter shut vp their pipes.

C H A P. 6.

*Of supportance and keeping the fabrique
of the church vpright.*



T is a true axiome
which is read in *Aris-
totle: Facilius est de-
struere quam construe-
re*: a man may pull
down more with one
hand, than he can build with two: or
is it easier to plucke downe many
churches then to build one. And for-
asmuch as many Churches are built to
our

our hand, which is the honor of the kingdome, especially the Cathedrall and Collegiat Churches, the honor of which churches is the orderly gouernment and gouernors of the same: Let vs doe our Christian endeouour to support and vphold that fabrique of the Churches which our forefathers left vnto vs, and as neere as we can keepe and obserue Saint *Cyprians* rule for matter of doctrine and Discipline, that is well setled already, *Vt nihil quod traditum est innouetur*, and to keepe the vnity of the spirit in the bond of peace. The crafty engineers against the construction and fabrique thereof, are of sundry sorts, by themselves, for of him I will say nothing, who was principal in this machination: *Sceleris fabricator Epaus*, our late Church-wright, but of the accessors somewhat may be spoken. There lacketh not a number of those, who would haue the Cathedrall Churches plucked downe; and vnder a colour of erecting or making of euery such great Church, three or foure lesser Churches, and of three or foure lesser

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ser parochiall or countrey Churches
would enlarge or make one bigger
Church, but of endowment or reue-
newe they talke nothing at all: they
would reduce all to pensionary per-
sons: forsooth their meaning is to bee
discharged from paying tythes. Some
doe onely repine and mutter, other
vtter their malicious stomacke against
the iurisdiction of Bishops ouer Pres-
byters, and of one Presbyter settled in
gouernment ouer another, as if any
of vs went about to make Bishops
Lords and masters ouer the Church,
and all the rest to be their seruants, or
that some did ascribe so much power
vnto Bishops and superior Ministers,
as that ordinary Pastors had no power
ouer their seuerall flockes. As for the
Bishops, first they haue no charge but
pastorall, no power but paternall: they
haue superiority but no Impery, they
haue authoritie legall not regall, their
præeminence is fatherly not masterly
ouer the people and presbyters; of
which consequence is all other Eccle-
siasticall inferiour power or subordi-
nate

nate iurisdiction, ouer Gods heritage
and the Lords flocke : the cleerenesse
and lawfulnessse whereof being such as
no maligners can well ouerthrow or
expugne, they hold another course to
impugne and giue the onset, first vpon
the Deane and Chapter, and Archi-
diaconall, and peculiar iurisdctions
of Præbendaries and the like. As it was
my happe to be in hearing when one
saide, that Bishops hee did allowe
with all his heart, and did giue them
the honor and reuerence that was due
vnto their places, but concerning
Deane and Chapter, which is the Ec-
clesiasticall Senate, and the true Pres-
bytery (if there be any such thing in
verity or analogie) he could not abide
nor digest reputing al that superfluous
and needlesse, and not woorth the re-
taining. Needlesse it shall be to refute
this phansie, which falleth to the
ground of it selfe, as a ludibrious follie
of the man. As if he would haue said,
a king is lawfull, but his counsell of
state is superfluous, and may well bee
spared, a Maioralitie is not vnlawfull,
I 4 but

*Laus-Sua, Christi mibi Vita est, Victoria signum
Labi mura monon, sanguine pice duo.*

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but the Aldermen are not needfull, a Chauncellor is a necessary office in the Vniuersitie, but congregations of the Masters or conuocation of Regents, & not regents, is a needlesse thing, a Bishop is good, but cōsultation is naught or assistance in matter of the church: as who would say, it will be easier for vs to be plucked downe, one by one, then many, and as if when the members are cut off, the head could stand vpon the shoulders: or as if one did stand alone vpon the stage of their enuie and ob-
murmuration, he were able to stande alone or withstand so many gainsaiers which would rise against him. Sem-
blably they giue good allowance of Episcopall dignitie & their iurisdiction but they vtterly disallow and would gladly infringe Archidiaconall power and weaken that first. They will make the head so monstrous and bigge that all the body shall be the woorse, and al this to be done by reducing or bringing backe all Church censures to the Bishops againe, whom they will fauor so long, and vntill they may tread the
one

one and the other vnder-feet, at least
set them in opposition each against o-
ther, whereof (as I thinke) wise men
will beware, and a word of admoniti-
on shall be sufficient to any wise man,
whensoeuer this matter shall be most
plausibly proposed, for it may be such
kinde of men will appeare forwardest
in this stratageme, who care neither
for Bishop nor Arch-deacon, nor
Church nor Chapter, and are like to
those soldiors who woulde crucifie
Christ, so they might haue his clo-
thes, that is care not for any religion so
they may haue the spoile. Neuerthe-
lesse what they woulde haue or not
haue, it skilleth not at all: that which
we in all zeale require, is, that the
Church of Christ may be still cheri-
shed, and if by Kings that haue beene
the nourishing fathers, and Queenes
that haue bin the nourishing mothers,
then by her owne children it is most
congruent and fitte should be reue-
renced: and in case we honour God
who is our father, we may not offer
dishonour to the Church which is our
mother:

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mother: and if we credit Saint *Cyprian*, we cannot haue God to be our father if we haue not the Church to be our mother. The Churh is our mother faith^a Saint *Austen*, she conceiued vs of Christ, and nourished vs with the milke of faith: she conceaueth by the Sacraments, as by the seed of her husband: thou wast conceaued in that thou receauedst the name of Christ, and *again*e, she is a most true mother, which openeth her bosome to all nations when they shall be newe borne, and offereth her teates when they are borne. Whether we take the Church for the number and company of men regenerated by the Word and Sacraments, truely seruing God according to the Gospell of his sonne, and sealed by the spirit of grace against the day of redemption: or whether we take the Church by Synechdoche for the gouernors and presidents of the Church, that is, men so qualified^b as *Chrysostome* doth take, or whether we accept it for a citie or house, not built with hands, ^c which is founded by belee-
uing

A. August. epist.
38. *de Baptis. l.*
1. c. 10. *idem in*
Psal. 57. & 30.
Epist. 203.

^b *Chrysost. super*
5. Math.

^c *August. de*
verb. apost.
serm. 22.

1. Timoth. 3.
August. 1. 5. 7.
epist. quast. sup.
Leuit. 1. 3. c. 57.
Psal. 137.

fabrique of the Church upright. 123

uing, erected by hoping, made perfect
by louing, or lastly whether we cal the
Church the *Temple*, where the people
which are called the Church are con-
tained, that by the name of the church
the people which is contained, we sig-
nifie the place, which containeth, or
as the same *Austen* speaketh els where;
The Church is the place, where the
Church is assembled, for men are the
Church; that is, for a materiall house,
and built with hands: The Church is
highly to be honored of euery one of
vs, for it is the place where the *Honor* 1. King. 8. c.
of God dwelleth, and which he reple- 2. Chro. 5. 6.
nisheth with his glorie, it is the house
which is built to his name, and wherein
he will haue his name to be called vpon
for the obtaining of his blessings or the
turning away of his curses: In which
foeuer of these significatiōs the church
is taken, and because Christ raigneth
in his Church by his word and spirit,
which is called his kingdome, citie,
and house, (whereby we learne that it
is furnished not onely with persons,
but with all things needfull for the
seruants

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seruants Citizens and people of God, to the conuerting and sauing of their soules :) many honorable things may be spoken of it, many duties paie-able vnto it. Giue to all men their dutie, tribute vnto whom tribute, custome to whom custome, feare or reuerence to whom feare, honor to whom honor appertaineth : Saint *Paule* biddeth the Hebrues remember their rulers or leaders that *goe in and out before them*, which haue spoken to them the worde of God : many duties belong vnto them. For the well being of the church they are to be remēbred in diuers respects: Foure things the church may not want as requisites for the good & establistment of the church: Honor, authoritie, reuenue, and treasure or stocke, without the which, the very frame of the Church will fall downe : Whether the world will honor men of the Church or not honor them: honor consisteth *tam in honorato quam in honorante*. Their gifts, vertues, paines, or diligence, and places are to be honored of all good men, yea
God

13. Rom. 7. v.
13. Heb.

God himselfe wil honor those that honor him: if you shall deuest them of authority they shal fall into contempt, yea the very abiects of the world will make no regard of them: the basis of honor is authoritie amongst the people: Reuenew is necessary, and the sinew of Ecclesiasticall maintenance: they may not goe a begging or beholding vnto others: *Episcopus habet pecuniam, non ut seruet, sed ut eroget,* saith *S. Austen*, The Orator could say, *ἢ*

ἢ τῶν χρημάτων καὶ ἀνευ τούτων ὅθεν ὄρεται γινέσθαι τῶν *Olynthiac. i.*

δεδωκότων. As for *φιλαργυρία* the loue of money the Apostle forbiddeth, but biddeth or chargeth the rich of this world to do good, to be rich in good works, to be ready to distribute to other, and communicate, which is the true end of all riches and reuenues in laitie or clergie men: for *Abraham* the father of the faithfull was rich (and as one translation readeth) they were also rich and able to comfort other, or mighty in power. Last of all, the Church must haue a treasury or stocke, which is the ready way to make prouision for the fatherlesse

44. *Eoclef.*

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lesse and widdowes, captiues, and the
poore: In the corruptest time of the
Church, or Iewish synagogue, the
σαζαφυλάκιον was not taken away but re-
mained amongst them, in the time
of Christ conuersant vpon earth,
how much more requisite is the treasu-
rie to bee vpheld nowe, or Churches
stocke, in such infinit swarms of poore
people, maimed soldiours, indigent
persons, sicke and distressed members
of Christ: Here offereth it selfe a great
ocean sea of matter to enlarge vpon,
but I will conteine my selfe within the
narrowes and streights of this my dis-
course, which now admonisheth me
to be short, & draw to an end: enough
hath beene dilated of the imparitie of
the gifts of men of the Church, some-
what of competency, & sufficiency of
their liuings, somewhat of inæqualitie,
or of their Ecclesiasticall preferments
to much, (it may be in the opinion of
some) of the Pluralitie of Benefices or
Beneficed men, a little of the superiori-
tie of Bishops ouer Ministers, and of
Ecclesiasticall iurisdiction ouer all the
rest,

rest, a great deale against the contemners and breakers or scorers of the same: what is due to holy Church is apparent, *videlicet*, tithes, oblations, glebe-land, reuenues, and possessions &c. that God may be honored, his Ministers & seruants mainteined, Churches repaired, the poore relieued, his Gospell and the trueth published, his word multiplied, his name magnified vnto the ends of the world: what is due from Church men, is by the way declared. The Ministers of the Gospell which will liue of the Gospell must attend their Ministerie which they haue receiued of the Lord, the preachers of the worde must preach in season and out of season: the shepheards must attend and watch their flocks by night and day, and must feed their flockes whether they be sheepe or lambes, all must be fedde, least their bloud be required at their hands, all must be Catechized, all must be comforted by themselues, and by a prouisional care taken for them, they that are babes in Christ must haue milke & not strong
meat

meat, they that are men must haue strong meat, that they may growe vp to the measure of the age of the fullnesse of Christ, as he with his spirit shall replenish them. They who affect Pluralitie and Multiplicitie of liuings, must likewise effect labour and more paines taking : or else it is discommendable to vndertake that charge which they minde not to discharge, or to feede themselues and starue their flockes.

They who desire superioritie and Episcopall charge which carieth with it honor, and dignitie, and authoritie, because they desire a good worke, must ouer and aboue that they gouerne well, labour in the word, and so they may be woorthie of double honor, teach orthodoxe and sounde doctrine, conuince the aduersaries, stoppe the mouth of the gain-saier, cleanse the Church from Schisme, and keepe it from heresie, defend by writing and preaching the Discipline of the Church. And for that they are to ouersee many flockes, to see (where
want

want is) euerie place of their Dio-
cesse, as much as lieth in them to be
supplied with able Ministers, and with
an edifying and instructiue seruice:
And farther, where impropriations
are, and the Vicarages endowed with
small portions, and the Donatiues
with smaller pensions, they would in-
terpose their fatherly helping handes,
for some encrease of stipend or other
augmentation to be gotten from the
proprieties and leasees, for the su-
stentation of the poore Ministers of
those places, if there bee no other
way or meane to better their estate,
which I referre to the grauitie and
wisedome of my superiors, writing
this vnder their Honorable reformati-
ons. Last of all, because it may not be
saide, *tempus offerendi*, time of offering
is past, *tempus auferendi*, of taking a-
way is come: or as our aduersaries
more bitterly then truely speake, our
doctrine to be negatiue, our religion
to be ablatiue: Let euery one doe his
best for the supportance and vphol-
ding of the fabrique of the Church,
K which

130 *Of supportance and keeping the*

which is Gods house, for it is not looked for in these daies, that anie newe Churches will be built: it is therefore to be praied for, that we may keepe these churches which we haue, which by the singular prouidence and goodnesse of God are left vnto vs, by the most famous Princes and Prelates of the land, that haue gone before vs, and left such precedents and samplers as will hardly be imitated. The destruction and abominable desolation of the Churches of neighbour nations and kingdomes, may serue for a document and instruction to vs and those that come after vs, to giue no ground to any such as gape after the like pray, or would so much as make the least breach vpon the walles of our Church, by either rupture or interrupture, as *Sanballat* the Horonite, and *Tobiah* a seruant an Ammonite sometimes enterprized against the walles of Ierusalem, who would haue the walles that *Nehemiah* built to be so weake, and in derision of them spake & thought so, as if a foxe goe vp he shall euen breake downe the
frame

fabrique of the Church vpright. 131

frame of their stony wall, but rather if such foxes as theſelues would aduenture to climbe vp, they might breake their necke: Who were alſo ſore grieued as ſom now adaies, that there was come a man, as now the like is come, *after ſo gracious a woman as our late religious Gouverneſſe*, (whoſe memorie be) bleſſed, which ſeeketh the wealth of the children of Iſraell, our zealous *Nehemiah*: To conclude, let euerie one of what degree or dignitie, of whatſoever calling amongſt laitie or clergie, Let him, I ſay, do his beſt for the maintenance of the fabrique of this faire order and œconomy, this decency and comelineſſe of Church policie and diſcipline: And let vs all ioine in one with vnanimitie of conſent againſt Church-theeues, and ſacrilegious perſons, againſt robbers, and ſpoilers of Cathedrall Churches, and againſt all couetous Patrons or Latrons, the deuourers of parochiall or Countrey Churches, the very authors & fautors of all Atheiſme and ignorance, of all prophaneſſe and vngodlineſſe of the
K 2 land,

132 *Of supportance and keeping the*
land, and against al those who wicked-
ly in their harts, or with their lips say,
Let vs take the houses of God into our
priuate possessions: Let vs holde our
selues to the sacred anchor of the set-
tlement of those things which we now
enioy, and (and maugre all our ene-
mies ancient or vpstart, open or secret,
forreine or domesticall) shall long en-
ioy, to the glory of God, and prolong
the ioy, vntill the comming of our
blessed Lord and Saviour
Iesus Christ.

ἡμεῖς δὲ αἱ ἐν παντὶ ἐνέχου.



*domine solus
habeantur in qd
affirmati
corubos re
in hyssem
maudum
good) Gid
magnus est
magnus est*

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magis

*promorum
compore mem*